Young People's Religious Union Number

THE UNITARIAN

FEBRUARY 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

◦ KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE ◦

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President*.

Rev. Manley B. Townsend, *Secretary*.

Address correspondence to the *Publication Agent*, Mr. C. L. Stebbins.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

RELIGION AND HISTORIC FAITHS

A new book by **OTTO PFLEIDERER, D. D.,** Professor of Theology at the University of Berlin.

Illuminating presentations of all the great religions as well as chapters on The Essence of Religion, Religion and Science, and The Beginnings of Religion, written for the lay reader

By the same author, uniform with above

CHRISTIAN ORIGINS

Both books translated by Daniel A. Huebsch, Ph. D.

EACH $1.50 NET, AT ALL BOOKSTORES.
BY EXPRESS $1.60.

A booklet containing an estimate of "Religion and Historic Faiths" by George Perry Morris of the *Boston Herald*, and of "Christian Origins," by Prof. William Benjamin Smith of Tulane University, will be sent upon request.

B. W. HUEBSCH, Publisher, New York

The MacDuffie School FOR GIRLS

Springfield **Massachusetts**

One of the pleasantest and most home-like schools in New England. Limited to fifty-five girls. Modern and complete in its equipment. The marked feature of the school is its individual care of pupils physically and intellectually. The girls are given an outdoor life, a college preparation, or a general education. A unique plan of practical training.

The climate is more equable than on the coast, and *the absence of raw east winds* makes it desirable for girls with a tendency to colds and throat troubles.

The school Year Book, details of courses, etc., with photographs of the picturesque buildings and grounds, will be send on application.

Address Box 1714

Principals: John MacDuffie, Ph. D.
Mrs. John MacDuffie, A. B.

Contents for February, 1909

	PAGE
Frontispiece—Rev. Henry Hallam Saunderson	
Editorials	43
Our Cardinal Principles	46
How the Young People's Religious Union Came into Being — Rev. Thomas VanNess	49
The Young People's Religious Union in a College Town — Albert A. Vail	50
The Federation Movement in Young People's Religious Union — Percy A. Atherton	52
What Can a Union Do for Religion?	53
Hymns for Young Hearts — Henry Wilder Foote	56
As It May be Chronicled — Edgar Swan Wiers	58
Life Membership in the Young People's Religious Union	59
The Union at Large — Grace R. Torr	60
Meadville Conference at Youngstown	61
Contemporary Portraits—Rev. Hallam Saunderson	63
President Chas. W. Eliot at New York Unitarian Club	64
Symposium	68
Opportunity—A Frank Statement on Facts	74
Report of the Secretary of the Middle States and Canada Conference	75
Notes from the Field	77
New Books	82

THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

GEORGE H. BADGER, Editor.

Contributing Editors; REV. THOMAS R. SLICER, of New York, REV. JABEZ T. SUNDERLAND, of Hartford, Ct., PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa., REV. THOMAS VANNESS, of Boston, Mass., REV. WILSON M. BACKUS, of Chicago, Ill., REV. HENRY WILDER FOOTE, of Ann Arbor, Mich., REV. HARRY ELMER GILCHRIST, of New Oreans La.

Published by PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer — N. A. PRUETT, Secretary

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES. It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3. 1879.

One Dollar a Year — **Ten Cents a Copy**

NEW YORK UNITARIAN HEADQUARTERS

AND BOOK ROOM

104 EAST TWENTIETH ST., - (CORNER FOURTH AVENUE)

Headquarters of the Unitarian Conference of the Middle States and Canada: The New York League of Unitarian Women: The New York Sunday School Union: and the New York Unitarian Club.

Unitarian books on sale: Publications of the American Unitarian Association, the Unitarian Sunday School Society, George H. Ellis Co,, and other liberal religious publications constantly in stock.

Unitarian tracts for free distribution

HOURS:

9:30 A. .M to 1:0c P. .M 2:00 P. .M to 5:00 P. M. Saturdays 9:30 A. M. to 12:30 P. M.

MISS FLORENCE M. BISCHOFF, Clerk

THE WATER STAR

By GEORGE H. BADGER

Size, 12 mo; pages 86; price, 80 cents, net, by mail, 87 cents

SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the .....both as to form and contents, and that is saying a good deal. The four chapters printed in large, clear type on ample pages with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do We See Nature?"

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore: the deer that lives among the crags: they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded.

SHERMAN, FRENCH & CO.

6 Beacon Street BOSTON, MASS.

REV. HENRY HALLAM SAUNDERSON

Minister of the Third Congregational Society, Cambridge, Mass. President of the Young People's Religious Union

THE UNITARIAN.

Vol. IV (New Series.) **FEBRUARY, 1909** **No. 2**

THE UNITARIAN makes effectual manifestation of its confidence in the work and the mission of the Young People's Religious Union this month by giving over this entire issue to its behalf. We believe that this will interest our readers and help the cause. The problem of the young people is very vitally the heart of the problem of our whole forward movement. As we have said before, a church which is pre-eminently for the "middle-aged", though it may abound in wisdom and spiritual excellency, cannot be a progressive or self-perpetuating church. Our chief field of recruiting must be our growing young people. The Young People's Religious Union is concerning itself with this problem, and in the right way: its conviction is that young people can only be interested in a cause for which they themselves can work and in which they may feel responsibility. Their attitude of mind is *not* "what ought the church do to interest us?" but "what can we young people do to make the church interesting, because superbly important, to everybody?" We congratulate our readers on having the privilege of reading the good matter which this issue of The Unitarian contains. With the exception of the news articles, the "Contemporary Portrait" sketch, and the book notes, all things contained therein come from the officers of the Y. P. R. U. and their friends.

G. H. B.

THE Young People's Religious Union came into existence because there was a place waiting for it in Unitarian organization. In the Unitarian denomination we have a typical form of national organization for the doing of our work. The membership of the American Unitarian Association is primarily the churches of the denomination. It is an organization of organizations. The membership of the national Women's Alliance is primarily the local alliances: its "branches". The membership of the Unitarian Sunday School Society is primarily the Sunday Schools of the denomination. The membership of the Young People's Religious Union is primarily the local organizations of Unitarian young people. Each of these is an organization of organizations; each has a life membership list; but each subordinates the place of the life members to the place of the organizations that really constitute its body. This is the typically Unitarian way of constituting the national societies that bring people together for denominational work. The Young People's Religious Union was needed, is needed, to fill a place in this group of national societies. The American Unitarian Association, the Women's Alliance, the Sunday School Society, are all older and larger but not more broad and comprehensive in spirit than the Young People's Religious Union. In the great territory that we occupy as a

denomination—the whole of the United States and Canada—the lines of these organizations extend from ocean to ocean from the Canadian cities to the Gulf cities.

———o———

WHEN the Young People's Religious Union was organized twelve years ago it was looked upon by many of our ministers and people as an experiment: by a few as a doubtful experiment. Some feared it would be a weak imitation of the large organizations of young people in some of the orthodox denominations which adopt methods that are foreign to our Unitarian spirit. When well started it was left entirely to the young people themselves. There were many of the older people of the denomination whose attitude was practically this: "Hands off; let us watch these young folk and see what they can do; let us put them to the test". The organization has stood the test; the young people have proved their worth; the Union is no longer an experiment. A spirit of fine enterprise, a clearness of vision, a seriousness of purpose have characterized the work of the young people in their organization. They have shown an aptitude in learning and applying Unitarian principles, and a notable activity in denominational work. In Unions that have used the method of a religious service conducted by the young people there has been a refreshing absence of unwholesome introspection and of unnatural sentiment: instead the expression of religious perception and purpose has been notably wholesome and virile. From the very beginning the national organization has taken every year some piece of Unitarian missionary work for which the young people have given labor and money—thus turning their religious enthusiasm to concrete results. In short, the organization has shown itself worthy of the place accorded to it in the denomination.

———o———

HAVING served a long probation the young society ought to be heartily welcomed by the whole denomination. It ought to find a helping hand on all sides. We have nearly five hundred Unitarian churches. The Sunday School is accorded the place it deserves in our churches. The Alliance aims at having a branch in practically every Unitarian church; it is safe to predict that the Alliance will attain its goal. Already the Young People's Religious Union has one hundred and thirty local organizations in its fellowship. In addition to these there are many of our churches that have young people's societies that have not yet entered the national fellowship. And there are a large number of our churches that have not yet organized their young people at all. The ideal of having all our Unitarian young people united in a great fellowship is beautiful to contemplate. But such is the ideal that the Union keeps in view. And splendid efforts are being made toward it. Our national, departmental, state, and local organizations should welcome the coming of this new organization into our denominational life.

———o———

ONLY those of our people who have taken opportunity to inform themselves realize how energetically the youthful spirit of the denomination is expressing itself. This is not the place for the transcribing of financial reports, but an item from a recent summing up of the achievements of the Union is illuminating. Many of our people have a standard of success in their church fairs. They know what they consider an encouraging

result. To help pay the expenses of the national work a fair is held in Boston every two years *by the young people themselves*. Five of these fairs have been held; and what have been the results? The five fairs have put into the treasury, after all expenses were paid, the splendid total of six thousand eight hundred and eighty dollars. The most recent of these fairs cleared nearly two thousand dollars. Such results are not petty: the purposes that achieve them are not meagre. This is serious business. It is typical of the work of this new organization. It is high time for the denomination to give it the recognition that it deserves.

———o———

THE basis of membership in the Young People's Religious Union is very broad. Sometimes a minister says "I have a good society of young people, but we are not eligible to be a Union because we do not have a religious service." This is a misapprehension. Any group of young people organized in a Unitarian church in the United States or Canada is eligible for membership in the national (really international) organization. Instead of expecting uniformity of name, organization, and methods of work as do the national societies of young people in some other denominations, our Union encourages the completest adaptation to local conditions and needs. Any name may be adopted; any set of officers elected; any constitution framed; any methods of work followed; but a group of young people who are doing anything for a Unitarian church are doing something for Unitarianism: and they have a right to the fellowship of the national body. This is the spirit in which the Young People's Religious Union is broadening its fellowship and extending its lines. The welcome is generous enough for all our young people.

SOMETIMES ministers and influential members of churches say "Why should our young people join an organization with headquarters in a distant city? We want our own young people working for our own church, and loyal to it". Above all else that is what the Young People's Religious Union wants to promote: the efficiency of the young people in working for their own church, and their devoted loyalty to it. And in scores of churches that is the result of the organization of a Union. The willingness of young people to work for their church is not diminished, but is rather increased, by the realization of the broad fellowship of the denomination. The interest of a group of Unitarian young people in what the young people of the denomination are doing is a powerful stimulus to local activity. The coming, into young minds, of the realization—which all Unitarian churches need—that as churches "none of us liveth unto himself and no one dieth unto himself" increases the sense of worth of the principles for which the local church stands. The beauty of a bit of landscape is not lessened by having a wide horizon. The desirability of a place to live is increased by having a broad outlook. The local church has a greater value as a part of a body of people who, scattered over a continent, are upholding the same ideal and promoting the same principles, Those who want the young people loyal to the life and work and ideals of their own church will find in the Union a means of giving to the young people a sense of how well worth while it is to work for a Unitarian church. It has frequently resulted in such loyalty of the young people that when a family moved from one city to another, and, presumably,

from one Unitarian church to another, the family really appeared at the church destination. The young people had saved the family from being lost to Unitarianism in the removal. Any influence that saves families from sailing away to "the port of missing Unitarians" is doing a much needed work in our denomination.

OUR CARDINAL PRINCIPLES TRUTH, WORSHIP, SERVICE

THERE are certain great principles which guide us in our Union work. One of the beauties of the Unitarian faith is that it can be so briefly stated. There are a number of terse statements of it, but there is one which for comprehensiveness and brevity surpasses all others, TRUTH, WORSHIP, SERVICE.

Truth.

As a principal of our faith, truth means that we believe that God's truth is written into all things, that His will is everywhere manifested in natural law, that the truth of the world in which we live is not something other than the eternal truth of God lying as a great mystery behind it. But we believe that God's truth is everywhere manifested and is written large upon the face of nature and in the heart of man. The natural attitude, then, of the Unitarian mind is one of openness to truth wherever it may appear, and we hold that truth is not merely to be seen with the eyes and heard with the ears and believed by the mind, but it is to be lived in our daily lives. Human reason is a safe and trustworthy guide. The deepest natural impulses of the human soul are to be encouraged, for God writes his truth into the inner world as well as the outer world Every open mind, every upright life, every wholesome heart comes face to face with it, and by the faculties with which God has endowed us we perceive it and receive it.

Worship.

When the word worship is spoken, our minds naturally turn to a Sunday service; but the word worship means vastly more than this. The Sunday service is a means to an end. It aims to quicken man's perception of the great invisible realities of the world and of life. We live in a world where the great forces are invisible forces. There is a story which has been often told but which illustrates this truth. A boy was flying his kite on a foggy day and a man said to him, "What are you doing there?" The boy replied "I am flying my kite." The man said, "How do you know there is any kite there? You can't see it," The boy replied, "No, I cannot see it, but I can feel it pull." There is a great difference between people in their sensitiveness to the pull of unseen and ideal forces. Two men are talking together about a business proposition, and one says, "I cannot go into this deal; it is against my principles." And the other replies, "Principles? What do you mean by principles? To me the word is meaningless." And the other answers, "Principles? You cannot see them, but I can feel them pull." There are people who

> "Live in thoughts sublime
> That pierce the night like stars,
> And by their mild persistence
> Urge men's thoughts to vaster issues."

"There is just the difference between people. There are those whose lives know nothing of the "vaster issues" because they are not sensitive to "a mild persistence." And when we use the word worship as a Unitarian principle we mean this production of the state of mind of those who are sensitive to the urging and to the restraint of ideal

forces; the type of life that will always choose that invisible thing which men call integrity in preference to any material gain.

Service.

Our word service means that all religious inspiration, all vision of truth, all experience of the high and fine things of life are to be turned toward the making of the conditions of human living more wholesome. Men, looking out upon the great American desert, upon those great unproductive areas of our country, have seen the mirage; an appearance of streams of water and fertile fields and human habitations. And seeing this beautiful vision, the great resolve has been made that the vision shall be made actual. Those tremendous irrigation works lead the waters from the hills and mountains and distribute it over these arid regions. And the mirage has become the actual scene. Where once was aridity, now are fertile fields and human habitations.

Thus are the streams of religions faith to be turned to the arid regions of life in order that "the desert may blossom as the rose."

Many people have been surprised that the Unitarian faith sends into the public service so many men of integrity and efficiency. But that is exactly what should be expected of this reasonable and wholesome faith. Useful and upright living is the one thing above all else at which we have aimed. We have built no great cathedrals, we have not written creeds, we have not formed rituals, but the one thing at which we have aimed is the thing where our success is conspicuous. Generation after generation men, nourished in this faith which upholds the dignity of character, have gone into public life and given themselves to the service of society. The Unitarian faith has given to our country a notable number of presidents, governors of states, incorruptible judges and other men, whose work and whose influence has been conspicuous for a high degree of efficiency and whose characters have been stalwart and dependable. This is one of the best justifications that our religion can have.

Our national organizations are working together for the propagation of this faith. They are drawing into a great working body the people who hold to this principle of freedom in religion and who believe that life and religion go hand in hand; that the religion which is of use manifests itself in the way a man lives.

———o———

Proctor Academy

At a meeting in the interest of Proctor Academy, Andover, N.H., held at the home of Mrs. James B. Case, 468 Beacon Street, Boston, President Charles W. Eliot delivered an interesting address, in which he praised Proctor Academy. Clarence E. Carr, the treasurer of the school, Rev. Paul Revere Frothingham, and Rev. Henry C. McDougall also spoke. Mrs. Francis A. Hackley has given to the school $10,000 outright for the establishment of Hackley scholarships, and will give $15,000 for the same purpose if $40,000 is secured for the endowment within the next year. $1,750 has already been contributed towards this fund.

———o———

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe.

* * * *

The word unto the prophet spoken
Was writ on tables yet unbroken;
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world has never lost.

—*Emerson.*

REV. THOMAS VAN NESS

How the Young People's Religious Union Came Into Being

By REV. THOMAS VAN NESS

IN 1893 I came to Boston as the minister of the Second Church. Something like four years of travel on the Pacific coast as the Superintendent of the American Unitarian Association had made me tolerably familiar with our Californian and Oregonian churches. They were largely intellectual movements made so almost necessarily by the fact that the evangelical churches stood as their opposites. With rare exceptions the Unity Clubs were literary organizations with perhaps a philanthropic or social attachment; seldom if ever was a Unity Club of young people distinctly religious.

How could the Unity Club be given a new emphasis? This for me was the paramount question when I found myself President of the National Unity Bureau. With it came a second question, How could a more effective working organization be brought about with the Guilds, a number of which were flourishing organizations in New England? I found in Rev. L. B. Macdonald, the head of the Guild Alliance, a sympathetic help and Rev. C. R. Eliot, interested in the temperance work, suggested a Union Committee to consider the advisability of uniting the Unity Club Bureau and the Guild Alliance. Fortunately the National Conference at Washington (1895) gave opportunity for discussion, and at that time a committee was appointed to take the matter under advisement and report in Anniversary Week, Boston. In May of 1896 the first meeting in the interest of a National Young People's Union was held in the Second Church, with eighty-six young people's societies ready to join. Regular officers were elected, and the Union became an accomplished fact.

In those months between October and May of 1895-96 I found myself busy formulating plans, trying to draw up a constitution, and fixing upon mottoes and a name. In that first draft I see that the objects were to be Worship, Fraternity, Truth,. I put Worship first, as it seemed to me the one thing we most needed to emphasize. My colleagues (Messrs. Horton and Sprague) thought we ought to be loyal to Unitarian traditions; and as Truth had been our one animating impulse, we should put as our first object Truth. Fraternity was struck out as an object, it being thought that the Union itself by its very nature illustrated that virtue.

Before the May meeting of 1896 there was a determined effort made on the part of many to call the Union "The Unitarian Union of Young People." Had such a name been given, amalgamation with the Universalist would have been out of the question. As it now is, the name "Religious" cannot be objected to by any outside organization. The door is still left open for co-operation and even union with Hicksite Quakers, with Christians (Disciples), and with our Universalist friends. Under the head of mottoes, it may be interesting to say that the one following came very near to being accepted as the motto for Service:—

"And ye shall succor men;
'Tis nobleness to serve,
Help them who cannot help again."

The motto under worship which many liked is:

"First worship God: he that forgets to pray
Bids not himself good morrow nor good day."

The Constitution shows my personal desire to have the Union stand for Worship, Fraternity, Truth as it reads under objects :

(*a*) To foster the religious life.

(*b*) To bring our young people into closer relation.

(c) To spread rational views of religion.

I also felt that our young people needed to give greater vent to their emotions. Accordingly popular hymns were selected and a small hymn-book published containing as well a short liturgy which it was hoped would be used at every open meeting. These hymns, three or four of them sung one right after the other, did give a spontaneity and enthusiasm to those early meetings which was one of the reasons why they were usually so well attended.

It was my hope that in ten years our organization, by welding together our young people, would become, perhaps, the most potent progressive movement in the cause of liberal religion. I now see that what is needed is a continuity of purpose. The constant change of officers, the coming into office of persons filled with hearty desire, but inexperienced, has caused an uncertainty which has not been beneficial.

Although not as much has been accomplished in making the Union truly national as I had hoped when the organization was started, yet much, very much, has really been done. The topic cards and tracts have helped to fix our principles, the rallies have made our young people better acquainted and given them enthusiasm, the hymn-book, Jubilate Deo, has been a powerful factor in the services, the various fairs and entertainments have developed self-reliance and led to personal generosity. When I think of the time and energy put into the national work by Eaton, Endicott, Atherton and Holmes, when I recall the effective services of Miss Rebecca D. Homer, when I bring back to memory the labor given by Reccord, the first treasurer, and by Forbes and Boyden, I say the Union has been a success. Let us take heart and go on.

The Young People's Religious Union in a College Town

By ALBERT R. VAIL, Urbana, Illinois

NOWHERE is a young people's society so needed and favored with opportunity as in a college town. Half the morning congregations are students and they are the sifted thinkers of the University. For when a student in the West, especially at a church like ours, by the University of Illinois, dares meet the railery of his friends and be called an infidel, Christ-less Unitarian, he has a reason. He comes at a sacrifice because he is thirsty for free and reasonable religion. He must be welcomed and given what he seeks. For such service a young people's union is indispensable.

First of all the visiting student must be put at ease and made at home. Other churches would entertain him with festive socials. Of course fraternity students care little for church society. But the lonely outsider, who lives in some dreary rooming house, needs the brightness of a social church parlor. Some day we may, as do other denominations, provide him with a comfortable guild house, with library and club rooms. To-day we can at least give students parties and suppers. Here at Urbana during the resplendent days of spring and autumn we delight in out-door picnics. We tramp away to some near-by woods, build a fire, cook supper, and devote the evening to songs and stories. The first Sunday of the month our hospitality committee provides a bright, informal supper in the church parlor at which the students mingle freely and get acquainted. In the West the spirit of comradry quickly awakens. The Unity Club becomes the social center of the

student church. It makes the student congregation a living fellowship.

In every activity the young people must be let take the initiative. The Young People's Society in all churches is an organization for turning the fresh initiative, the joy in action which throbs in every boy or girl into ways productive to the church. Furthermore, when set to doing things, giving parties, or picnics, suppers or concerts, planning courses of study their energy rises by bounds. Nowhere is this more true than of the adventurous, irrepressible college students. But the minister must always be at hand to watch and guide. More than one union has gone to ruin because the minister let it steer its own thoughtless way. He must give his young people free rein but though unseen hold the rein.

The central problem of our college town churches, however, goes far deeper. However it may be with the other churches about the campus students seek from us neither society nor worship. They come for solution to religious perplexities. Student days are days of acute rationalism. In these last two years both girls and boys discover a new faculty, their reason, and put it to use with sudden lustiness. It must make clear all the problems of the world. The conflict between science and the creeds must be resolved. They must reason out the truth about Christ and his miracles. God and his personality. For this light of reasonable religion they enter Unitarian services and listen with the eagerness of minds new born to theological sermons. A treatment of these fundamental questions about Jesus and God brings the crowded student audience. The thoughtful students of the West are hungry for theological reconstruction.

In a word during college days such students think out the theology which shall last them perhaps for life. It is our privilege to help them make it rational yet spiritual. To this end we devote series of sermons. Here we emphasize the reality of the unseen and the spiritual. We strive to kindle the mystical instincts which in most student minds have not yet arisen. But the central appeal is the rational This we bring to the front in that informal circle in the church parlor, the young people's meeting. With us in Urbana about forty gather on a Sunday evening for the systematic study of theological questions We pursue a definite course as clean cut as a university class for students who wish to get somewhere. The most popular courses are historical, studies in the prophets, or world's great religion. Harnack's "What is Christianity?" with its beautiful blending of the historical and theological, is the best subject yet discovered. We need a book which students will delight in reading. The meetings open with a short talk by minister or student; then follows the vital part, the discussion. Discussion is the young theologian's laboratory. And a group of keen minded students when once you get it started make the questions fly thick and fast until the meeting fairly sparkles. The minister must keep every question right to the subject, and see that the discussion moves straight to the conclusion. A terse summary at the close will leave a clear impression and show the contribution made by the meeting.

Such meetings are a simple delight. We catch student's minds at full career and if possible adjust ourselves thereto. We may be able to lead them to a theology which shall later open the life of the spirit and transform their future years. These are momentous moments in the college town union. They often determine a like destiny.

———o———

The more solitary the more friendless, the more unsustained I am, the more will I respect myself.—*Charlotte Bronte.*

———o———

Should thy face be clouded
To our spirit's sight,
Speak through human kindness,
Shine through Nature's light,
In the face of loved ones,
Or the ties of home—
Ever, gracious Father,
To thy children come.

—*Oakley.*

The Federation Movement in the Young People's Religious Union

By PERCY A. ATHERTON

THE National Union was organized in 1896—the first successful attempt to bring together Unitarian Young People for common work. Scarce three years later, in the October (1899) number of *Word and Work*, appears this modest report:-

"About two hundred young people of North Worcester County met with the Local Union (Leominster, Massachusetts) in all day session one Saturday in September and a committee of young people was chosen to outline a plan for a district union to meet twice or thrice each year, for discussion of union problems and perplexities, and the promotion of sociability."

This was the beginning of the North Worcester Federation,—the first and in many ways the strongest and most successful of the Federations.

The Federation at its best is really a conference of young people's societies, and its purpose cannot be better expressed than in the very words of the report of the organization of this first Federation "to meet for the discussion of union problems and perplexities, and the promotion of sociability."

This first Federation was due in good part to the foresight of Mr. Walter P. Eaton, then President of the National Union, and the efficient Secretary Miss Emma Ross, both of whom attended the meeting at Leominster and urged its formation. The continued success of this Federation has been due to the energy and skill of the Rev. Frederic J. Gauld for ten years its President.

In the central part of Massachusetts, in Worcester and Middlesex Counties in particular, are strong Unitarian Communities; and it was not long ere the success of the North Worcester Federation,—and it was holding each year two grand meetings,—spread abroad. The result was a second Federation formed at Littleton, in the spring of 1900, to comprise the Young People's Societies in the northern part of Middlesex County. This Federation owed its existence to the interest of the Rev. Wm. C. Brown, then minister at Littleton and now New England Field Secretary for the American Unitarian Association. This was quickly followed in the fall of 1900 by the South Worcester Federation; both of these latter, it will be noticed, taking the spirit of their sturdy neighbor, the North Worcester Federation.

Then began a systematic attempt from the head-quarters of the National Union to further these bodies. It was at once seen what a source of strength and energy they might be, not only in their own localities, but for all sorts of useful outside activities,—and the March (1901) number of *Word and Work* contains a stirring report on "Federation"

From then on, Federations were organized slowly but surely,—Essex Federation in 1901,—the South Middlesex, the Upper Connecticut Valley and the Boston Federation, all in 1902. the Pilgrim Federation, in South Eastern Massachusetts in 1906; the Channing Federation in 1907; and now there is under consideration a Norfolk Federation, not as yet fully organized.

All these Federations have lived and prospered with the exception of the Upper Connecticut Valley where the churches were too far scattered, and transportation too difficult to make the occasional neighborhood meetings either desirable or possible.

Each of these Federations holds two meetings a year, generally in the spring and fall, when an attempt is made to provide a sensible and pleasant program of speaking and discussion. Each Federation maintains an executive committee, which plans its work, helps in the

organization of new societies, and in the carrying out of outside, or field work. Several of the Federations maintain special committees in charge of various kinds of local work.

The truth is there is a real need for these Federations. It makes possible a friendly, neighborly spirit. It gives to young people a notion of the charm and the profit of the older conferences where they find themselves less at home. It teaches them while still young something of the responsibilities, and something of the burdens inevitably connected with church activities, and last, but by no means least, it gives them a free and open Forum for the exchange of Ideals.

Now then what may the future be? Here are eight active, alive, vigorous young bodies,—made up for the most part of really young men and young women.

Each may do much for churches and people in its own local field,—but each may do far more work outside, and each is urged yearly to adopt some outside field work. These Federations are to-day all in New England, but the time is not far distant, indeed there are indications that it is already at hand, when others will be organized in the middle and western states.

Mere organization as such has little to commend it, but here in the neighborhood group, for that is really what a Federation is, are natural elements of cohesion and strength.

The Young People's Religious Union faces to-day two living problems, and each most interesting,—how to hold clear and high its Principles and Ideals,—then how to get them applied through work done; for the first with the semi-annual meetings the Federation lays a foundation,—for the second, with the greater numbers and its wider reach the Federation may well be the strongest single force we have. The Federations are to-day well started, and in competent hands.

The first ten years have sufficed to build them up—the next ten will show results in permanent and substantial work.

What Can a Union Do for Religion?

A Direct Address to the Young People

"WHY have a union? What benefit could I expect from it?"

I want to answer these questions directly to you, whoever you are, who are asking them. I want to assure you that from the religious point of view, the Union would be of great benefit to you.

In the first place it would be a powerful means to help you cultivate within yourself the religious sentiment. Let us agree at once that this is very important. The religious sentiment is the highest, deepest thing in your life "; "Every action" said Emerson, "is measured by the depth of the sentiment from which it proceeds." And as every action has religious value from our Unitarian point of view, you can see the importance of such religious sentiment to all your life.

Moreover, a failure to use your religious nature is followed by a gradual loss of it. Here is a fact of tremendous significance which you cannot consider too seriously. The truth is, neglect in exercising your religious powers is followed by a weakening and loss of them, just as with physical powers. Let your arm be deprived of all exercise and it would wither away. Disregard your conscience and very soon it gets dull and weak. Neglect your religious nature and its sensitiveness disappears. Such is the human nature of things.

Now can you afford to overlook a truth so obvious? Here is one of the vital religious appeals of the twentieth

century. You need no longer think that if you are not a church member your chances are poorer for the next world, but you do need to think that if you are untrained religiously, your chances are poorer for this world. You are simply not prepared for life. Some of the strength which you may need most is slipping away from you. Your whole life is not being trained for the whole of life.

Do not mistake for a moment what it is in which one is deficient without the religious sentiment. It is not beliefs, Unitarian or Trinitarian. The lack is in deep springs of action, in deep sources of motive power.

The church and Sunday School call out and cultivate the religious sentiment, but other churches have found that their young people's societies are of immense benefit in this direction, and our own church has now made a similar discovery. The Union has its services and various activities. These are carried on by the young people themselves. Such services and activities require the personal and individual expression of the religious feelings, with the result that habits are established, religious habits. Can we not agree that such a result is of immense importance? "A habit," it is said, "tends to make us permanently, what we are for the moment." Plato wrote on his door, "let no one ignorant of geometry enter here." Such a study, he believed, cultivated the habits of accurate and concise thought. A habit always tends to an increase of strength, to a growth in that which we repeat. Whether good or bad, we tend to become permanently what we are for the moment.

One might say that this is particularly true in religion because it has to do with the highest and most sensitive region of our nature. And now, granting that religious habits have been fixed, what are their results? Speaking directly to you I will say that your life will become more serious and earnest. You will see things more widely and deeply. You will look below the merely conventional and superficial and question your deepest nature, your fundamental relationships with your fellowmen and God.

You see,—to engage in any religious services regularly, you get away for the moment, from the common life that is so full of common things. You are touched with other thoughts and feel other emotions. You experience the divineness of life. You feel the value of sacred things, sacred thoughts, the higher religions of your being. And their appeal, I am inclined to think, is more direct and effective when you yourself are the active agent in the service. When repeated, when these higher moments become habits, the effect must be to renew in you constantly the right spirit, and thus to make you permanently what you are for such moments. To be repeatedly recalled to a sense of God in your life is to be under a heartsearching, sobering, uplifting, influence.

There is another value for religious habits. They become a power in the moral life making for moral strength. You remember Mathew Arnold's declaration that religion is three fourths conduct.

We all have our times of failing and falling, and when temptations are not resisted the evil tends to become strong and finally to dominate. But the renewal of the right spirit by religious habits becomes a renewal of moral power. The religious appeal is very strong, so strong that when it is deep and genuine, it becomes a definite impulse making for the moral life. This suggests a point which impresses me continually. I find some business men utterly rebellious against the business world because its ideals are so far below their own personal ideals. What shall they do? They see others betray their personal ideals for some immediate gain. They see others with no ideals at all, yet gaining wealth and power. What shall they themselves do?

It is a pathetic situation. One must always feel a great sympathy and must always hesitate to pass judgment. But I know this, that the influence of religious habits strengthens a man to take the higher course. It faces him continually with the question, "what doth it profit a man if he gain the whole world and lose his own soul." His integrity,

his self-approbation become all important His conscience is quickened. It seems to utter as a divine command: "God expects me to play the man," and he is moved to reply, "I'll do it!"

Such is the religious challenge. Recall the old Plymouth covenant in which the Fathers pledged themselves "to walk in God's ways, known to them or to be known to them, whatever it should cost." Note the phrase, "whatever it shall cost." Such is the religious challenge.

Finally, religious habits become a source of strength in the great emergencies of life. The shallow person is easily overcome and it is a terrible thing to be overcome. We can repair a broken limb but a broken spirit is more serious.

You remember the story of Antaeus, the son of Mother Earth. Whenever in his struggles he was overthrown, his strength was redoubled by his faithful Mother the moment he touched the ground. In a similar way, the more one is thrown back on his religious faith, the stronger he and his faith become. I have seen it demonstrated many times. It seems to be a provision in the nature of things to make the religious soul invincible.

Now I hope that in referring to the value of religious habits, I have made you feel the value of a Society which gives you a splendid opportunity to cultivate and to confirm such habits. You would surely think more of your church and work harder for it. It would mean more to you and you would love it more.

Remember, as an ancient writer has expressed it, "Powerful indeed is the empire of habit." Powerful and ennobling is the empire of religious habits. Why have a Union? What benefit could you expect from it? It would help to establish you in religious habits which would lead you into serious views of life, steady and increase your moral strength, and help you to be prepared for the spiritual emergencies of life which the years are sure to bring.

The Real Socialist

Philanthropists and revolutionists, idealists and materialists, socialists and anarchists, confusedly work together toward an unseen end. They are still united for attack. When this work is done, and the "forts of folly fall," the testing of the ranks will be swift and sure. Then it will be seen who is the true socialist, for we shall learn which man is really at home in the world he has evoked. Who can doubt that it will be he who has trained himself spiritually for the new order—who by watchful self-control has devoloped the new social intuitions, the swift perception of that delicate point where the pressure of his own claims and powers might inflict injury rather than help on others? This is the man who will make the inner strength of the new state; and it is he who will rejoice in the new order, not the impatient man intent on self-development who is the chosen hero of certain schools in letters and philosophy, we shall know then that the real socialist is he who has been actuated all along, not by egotism or the instinct of revolt, but by the resolute longing for a state in which each individual shall be competent to attain the highest point of development consistent with the general welfare. The barren self-assertion, the helpless and violent temper of rebellion, the outcry against all that checks private self-gratification which for over a hundred years have been mistaking themselves for a passion for freedom, will find their logical executioner where they think to find their patron.—*Miss Vida Scudder, in the January Hibbert.*

———o———

The hill, though high, I covet to ascend,
The difficulty will not me offend,
For I perceive the way to life lies here.
Come, pluck up, heart! let's neither faint nor fear!
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.
—*Bunyan.*

———o———

"The habit of looking on the bright side of things is worth more than a large fortune!"

Hymns For Young Hearts

By HENRY WILDER FOOTE

ANDREW Fletcher of Saltoun has lived these 200 years in human memory by virtue of one pregnant sentence in a letter of his. "I knew", he writes, "a very wise man that believed that if a man were permitted to make all ballads, he need not care who should make the laws of a nation." The saying can be applied with almost equal force to religion -- if one could write the hymns of a church it would matter little who framed the systematic theology. For in most churches the beliefs of people are moulded quite as much by the words they sing together as by the sermons they hear from the pulpit. A sermon on hell-fire will have small effect on a congregation familiar with tender, trusting lines from Whittier's "Eternal Goodness" or "Our Master"; and, on the other hand, Cowper's hymn

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains".

will prove a powerful ally to a weak and halting sermon on the Atonement by Blood. In our dependence upon the argument of reason we commonly fail to recognize this power of a great, or a popular, hymn to impress upon people a certain type of theology. But who can estimate the value of the "Gospel Hymns" in Moody and Sankey's revival campaigns, or of Heber's splendid hymn.

"Holy, Holy, Holy, Lord God Almighty"

as a support--better than any argument —for the doctrine of the Trinity? In the case of many hymns people may not appreciate the full theological significance of the words, but the music sings itself over and over again in their hearts, and carries the words too,until they are at last accepted, more or less as a matter of course.

The hymns thus learned in childhood and youth, when emotions run strong and the critical faculties are not highly developed, not only have a powerful influence in moulding religious thought, but are often retained as cherished possessions even when theological opinions later undergo marked changes. It is, therefore, particularly desirable that our young people should be led to sing hymns which are, at the least, not subversive of the teaching in the churches to which they belong. The hymns they sing, at their meetings or in church, ought to be such as shall reinforce by emotional expression the ideals of faith rationally taught in the evening's address or from the pulpit. Most of the modern ideals of religion find expression in our hymn-books, some very nobly, others, especially along lines of civic and national righteousness, very inadequately. Thus the conception of the Divine Immanence in nature is superbly phrased in Holmes'

"Lord of all being, throned afar"

And in Mr. Gannett's

"Bring, O morn, thy music!
Night, thy stars and silence!"

The thought of God in the soul is beautifully expressed in Mr. Hosmer's

"Go not, my soul, in search of him."

The idea of generous service finds expression in Mr. William's words, which almost sing themselves

"When thy heart, with joy o'erflowing
Sings a thankful prayer".

The appeal to brave young hearts rings strong and clear in many hymns of Longfellow and Johnson and Hosmer, while Whittier sings in tenderest strains.

These are the hymns that our young folks should sing and not, for instance, the words which I heard in the mouths of a group of Unitarian youngsters not long ago:

"My faith looks up to thee,
Thou lamb of Calvary,
Savior divine."

Now that is a beautiful hymn by Ray

Palmer, set to a fitting tune, but it does not express the real sentiments of Unitarians, and on their lips must either be sung thoughtlessly or with a resultant confusion of thought as to the person to whom prayer is properly addressed. When people are worshipping they ought not to be thoughtless, and they should not be asked to express sentiments which they may not be reasonably supposed to feel at the time. This applies not only to the theological content of hymns but to other matters as well. There are a good many hymns which the expression of men and women grown old and weary, hymns of resignation and of longing for heaven.

"O Paradise, O Paradise,
Who doth not crave for rest?
* * * *
The world is growing old.
Who would not be at rest and free,
Where love is never cold?"

This hymn is popular enough with young people, perhaps because of Barnby's noble tune, but it is singularly inapplicable to them. Not one in a hundred really feels the meaning of the words, the sense is alien to young hearts. Hymns of courage and action, of sympathy and brotherhood, of adoration and trust, — these are the real sentiments of the young which call for expression. So the hymns chosen for our young people ought to be genuine in this respect as well as free from alien theological teachings. And our young people ought to be encouraged to sing the finest tunes and the best words. There is no reason why they should content themselves with less. What they learn now will determine the character of our congregational singing in the coming years. Therefore they ought to familiarize themselves with the noble tunes of the nineteenth century English composers, like Dykes and Barnby, that they may bear their part in uplifting our church music.

I think people often do not realize how large a number of fine hymns we owe to young writers, some of them no older than many members of our Y.P.R.U. Samuel F. Smith wrote

"My country, 'tis of thee"

while a student at Andover Theological Seminary at the age of twenty-four. At the same age two years later, Edmund Hamilton Sears wrote

"Calm on the listening ear of night,

while a student in Divinity Hall Cambridge. Edward Rowland Sill, also a student there, wrote his one hymn,

"Send down thy truth, O God"

for "Visitation Day" at the Divinity School. Indeed it is interesting to note that ten or a dozen fine hymns, widely adopted in many churches, were written by Harvard students for one or another "Visitation Day". The truth is that youth is a natural time for such expression of religious emotion. There are few who can phrase it freshly in verse, but strong, virile words to good music will make a deep and abiding appeal to most young hearts.

It is to be wished that our young people might give an evening from time to time to the study of hymns and their history. There are a great many noble old hymns which we cannot use appropriately in our service but about which we should know something. Some of them are in English, many in Latin. Every one ought at least to recognize at sight the two greatest hymns of the mediaeval church, the "Stabat Mater" and the "Dies Irae". People living near Boston have opportunity of hearing them sung occasionally by the Cecilia or the Handel and Hayden Societies. They are wonderful works of art and because they express a different world of thought there is no reason why we should not study and enjoy them. It is like studying a mediaeval altar piece representing a Madonna, or the Last Judgment. So a little study of the fine English hymns which we cannot sing as an act of worship will quicken our appreciation alike of what is really good in hymn-making, and of the real significance of words and phrases which we have been perhaps accustomed to sing glibly and thoughtlessly. We shall find very likely that such hymns make a strong appeal to us by their beauty, just as the "Messiah" does, though we do not share its theology. But we need to keep in mind the dis-

tinction between what we admire as a noble expression of another's faith, and what we can legitimately use as the genuine expression of our own worshipping heart. A little study of this topic would well repay many of our unions and would bring a deeper appreciation of the value of hymns as a part of worship.

It is fortunate that our Unions have available as good a collection of hymns for young people as "Jubilate Deo". It contains a large proportion of our best hymns and tunes. Its shortcomings are those common to almost all hymn-books, namely, at times a lowering of standard to include a "popular" tune or set of verses: and the lack of hymns phrasing the modern passion for social justice. But these latter hymns have yet, for the most part, to be written. The Isles of Shoals Hymn-book, which will doubtless become familiar to many, is an even better collection within its self-prescribed limits. Indeed there is hardly a word of criticism to be made on what it does contain. But its special adaptation to a somewhat unusual purpose, leading to the exclusion, for example, of hymns for Christmas, prevents its more general use. With these two books however, in the hands of our young people we have much to hope for in the better appreciation of hymns and the development of finer congregational singing.

As It May Be Chronicled

By EDGAR SWAN WIERS

IT came to pass that there dwelt in the land a reverent and devout people who were steadfastly minded to walk in the ways of liberty and progress. They did valiant battle for the things whereon their hearts were stayed and many a toiler afar off who knew not of their labors dwelt in a peaceable habitation and knew not that it was because of their faithfulness. Now the wise men of the race had seen from aforetime that the days of one's youth are the days wherein the heart of man rejoices in the open road and the journey onward and that with the increasing years the joys of the wayside and the habitations of one's fathers dim the eyes that look toward the morrow. And the leaders of the people waxed old and knew not that their youth had passed away. They looked upon the youth of their fathers and knew not that it was not their own youth. Now the dwellers in the land as they too journeyed onward drew near the people of freedom for they had reverence for their own youth though they had not Abraham for their father. And it came to pass that the leaders of the people of the land did pass by the people of freedom where they tarried by the roadside. Now there was in the hearts of the youths and maidens of the people of freedom the vision and they were sore troubled when they journeyed not in the vanguard for they loved the good name and the good work of their fathers and they spake one to another and said, "Go to now. Unless the spirit of youth dwells in the heart of our people then will glory depart from Israel and our people no longer be leaders in the land. The spirit of youth must needs be rekindled with each generation. The spirit of the youth of our fathers nor the spirit of the youth of our elders, though it be not far from this our day, is nevertheless not the spirit of our youth. Let us band ourselves together and minister to our people and put the spirit and the need and the vision of our youth within their councils."

And when the elders heard these words they smiled an exceeding great smile yet did they not chide the indiscretion of the youths and the maidens for they had love in their hearts for them. And they gave to them of their substance and of their counsel and rejoiced that they were so minded, yet did they not see that the salvation of the people was in the hands of their children. And the youths and the maidens gathered unto themselves those likeminded with themselves and labored one with the other and sought to learn the way. But inasmuch as these were unaccustomed ways and their days in the land had been

few their fellowship often spake as a child understood as a child, thought as a child, and knew not its own mission. And like a little child that knoweth not the way and knoweth not its own self, the youth of the people groped its way towards a realization of its own life and its own work, blundering often, wondering ever. Yet was the consciousness strong within them that however inadequate the attainment was, their work was born of no appeal from the elders but was the prompting of their own souls, was the essential youthfulness of their people seeking to find itself and to express itself. They knew that without that the virility and the peculiar genius of their people must pass away, and knowing this they continued in their labors.

And it was so that even in the days when they were a feeble folk, feeble and very few in number, that many a pastor of the people found his heart strengthened by their ministrations and rose up and called them blessed and many a company of the elders as they saw the young men and maidens at their labors took new heart for their own labors and the fires of their own youth were rekindled.

In the fulness of the days the elders were gathered to their fathers and there labored in their stead those who had served from their youth up and in whom the spirit of their youth yet burned and who cherished youth as the exceeding great possession of their people, and took counsel thereof. And it came to pass that a new spirit awakened in the people and they no longer tarried and there was no other people like unto them in leadership and vision and the hearts of the elders remainded youthful and the desires of the young were turned to high things and all was well with the people.

And it was known that the people of freedom and progress had learned the way to perpetuate their leadership for they had made the heart and mind of youth one with their own.

———o———

"Keep thy heart with all diligence, for out of it all are the issues of life."

Life Membership in the Young People's Religious Union

About three years ago the Young People's Religious Union established the plan of having Life Memberships. This was to give an opportunity to friends to assist the work. The fee is $10 and people of any age are eligible for membership. During the first year 45 people joined, the first member being Rev. Thomas Van Ness, the first President, the membership has now grown to 82.

The membership fees are invested, thus creating an endowment fund the income only of which is used for general expenses. It is a source of satisfaction to see the steady growth of this group of friends and supporters of the work. One of the federations has adopted the plan of adding one Life Member annually. This plan could be followed by many of our unions. Some of the unions make the minister a Life Member.

———o———

Students' Hymn.

In life's earnest morning,
When our hope is high,
Hear we now thy summons,
Let us feel thee nigh.
Nor in toil, nor sorrow,
Weakness nor dismay,
Need we even falter—
Art not thou our stay?

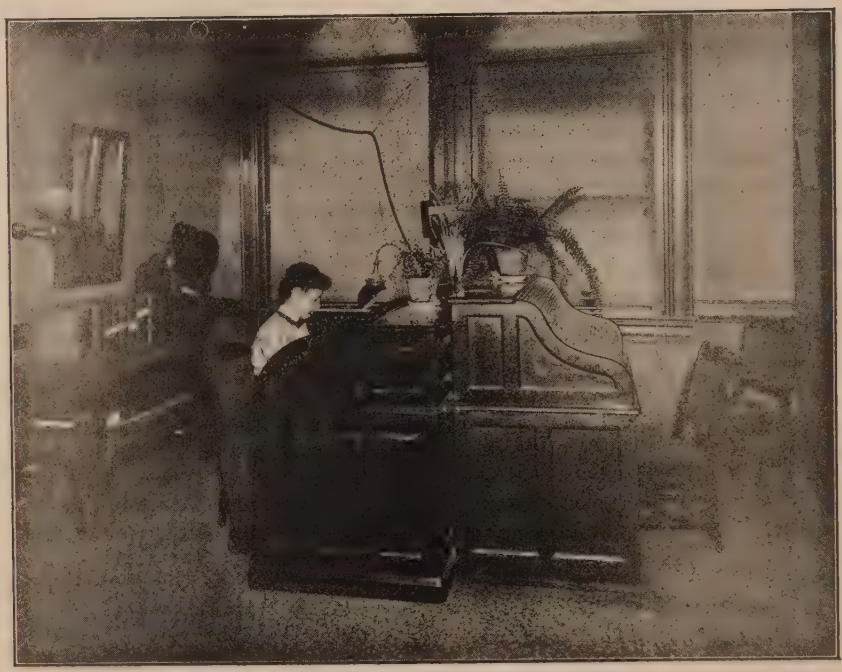
Teach us, Lord, thy wisdom,
While we seek men's lore;
May the mind be humbled
As we know thee more;
Let the larger vision
Bring the childlike heart,
And our deeper knowledge
Holier zeal impart.

Should our faith be palsied
By the touch of doubt,
Should our hearts grow empty
Faithless, undevout,
Lord, in mercy lead us
To our springs in thee,
Where are healing waters
Plentiful and free.

—Anon.

———o———

Whoever degrades another, degrades me; and whatever is done or said returns at last to me.—*Walt Whitman.*



OFFICE OF YOUNG PEOPLE'S RELIGIOUS UNION, A. U. A. BUILDING, BOSTON
The Secretary, Miss Grace R. Torr, seated at her desk

The Union-at-Large

By GRACE R. TORR, Secretary of the Young Peoples' Religious Union

THE Union-at-Large is an organization for our Unitarian young people who are away from home—at work or at college. It often happens that our young men and women go to a college town or are working in some place where there is no Unitarian church, and lacking the privilege of the Unitarian fellowship, are thrown in with young people of other denominations. To keep them still interested in the faith of their fathers and to supply the need of the home union is the main object of the Union-at-Large, which was organized a little over two years ago.

The work is in charge of a special committee of the Young People's Religious Union, chosen for the purpose. The first duty of the committee was to write our ministers asking that the names and addresses of all absent young people be sent: to whom in turn letters were written explaining the object of the Union-at-Large and including an invitation to join. Notices were inserted in all our Unitarian publications that the work might become as wide-spread as possible. In response to these invitations there were 71 members at the close of the first year, of whom 26 were young men and 45 young women. These were from 19 states and 33 were students of some college. At the end of the second year the membership was 97, with 47 of these college students. Four of the old members withdrew and 26 new members had enrolled themselves: these represented 25 states, Texas having the second largest enrollment, The present membership is 113.

Word and Work is sent each month together with a sermon by some one of our prominent Unitarians. The nominal fee for membership is ten cents but often more is sent to help defray the cost of carrying on the work, that is estimated at about $50 a year. During the first year about 900 letters were written, the second year requiring only 650. The work is now well established and is efficiently managed.

Meadville Conference at Youngstown

We have had considerable experience with Unitarian conferences, big, little, and New England local,—but we confess that our friends of the Meadville district have evolved something unique and by no means unattractive. We remember the genial local conferences in Massachusetts, where a hospitable church spread its lavish tables for the noon hour collation, and friends from neighboring churches took trolley, carriage ride, or short railroad trip to partake of that appetizing collation and incidentally listen to genial addresses and mildly flowing discussion before and after. We have had part also in larger Department Conferences where hospitality was not a matter of oysters and ice-cream and fragrant coffee, merely, but the homes of the parish had invitation for guests coming from afar, for two days or more of delightful sojourning. These things are good. But the Meadville folks have courage of austerer ideals. Conferences with them do not hinge in the least on "hospitality" in the material form, at any rate: but some youngest missionary point is picked out for meeting place: the attending friends are asked to pay their own bills at hotels and restaurants, and the home-folks asked only the hospitality of *being there*—not in the basement preparing coffee, or at home hampered by the restraints of "entertaining", but with unhampered presence there with the guests, receiving out of the meetings all that they have to give.

The experiment is novel, but it works well in the Meadville Conference. The attendance at the Youngstown meetings was certainly gratifying, people coming from four states, (New York, Pennsylvania, West Virginia and Ohio), to attend and because the accumulated cost of railroad fares and hotel entertainment was no trifle, the thing seemed worth the more, and the more therefore to be enthusiastic over, that the missionary tone was of most notable sort. A rarely good program had surely been arranged. It began fittingly with a stirring Woman's Alliance meeting Tuesday afternoon at which Mrs. Mary B. Davis of New York gave a ringing address. Meanwhile the ministers met apart by themselves for an intimate discussion of missionary problems, and conference concerns. Tuesday evening Prof. George B. Foster, D. D., of the University of Chicago, and author of "The Finality of the Christian Religion" gave a noble address on "The Function of Religion". His point of view was purely that of a pragmatist, and some of his positions might be sharply challenged by thinkers of another school of philosophy, but his thought was certainly most luminous, cogent, daring and yet carefully and logically developed and all of its substance exhilerating and inspiring to the last degree.

Wednesday morning's meeting began with a short business session, President F. C. Southworth of the Meadville Theological School presiding. The Secretary's annual report was read, committees appointed, reports from the various parishes in the conference presented, a most appealing statement of the possibilities of work in West Virginia made by Rev. Thomas Clayton greetings from the Unitarian Conference of the Middle States and Canada brought by the Secretary of that body: and then three addresses of most striking value were listened to. The first was by Prof. Henry Preserved Smith, D. D., of the Meadville School, on "The True Value of the Old Testament", a sympathetic, yet thoroughly critical forth-setting of the significance of the ancient Scripture in modern life; the second was by Rev. Charles E. Snyder of Franklin, Pa., on "Ecclesiastical Authority", full of high thought and careful analysis, and with a

fine finish of literary grace; the third by Rev. George Gilmour of the Parkside church in Buffalo,—on "Ultimate Authority in Religion", very forceful and earnest in its thought and manner of presentment. After a brief devotional service, conducted by Rev. George Jones of New Castle, Pa., adjournment was taken for luncheon.

The afternoon session was devoted to the interests of Religious Education, and Rev. Henry F. Cope, of Chicago, General Secretary of the Religious Educational Association, presented the matter in a most stimulating and forceful manner, telling the ideals of his own organization which are broad and high. Discussion turned very naturally to the plans of the Meadville Theological School for a Summer Institute for Religious Education similar to that of last year, and Pres. Southworth graphically outlined the scheme, and told of the achievements of last year. Dr. L. Walter Mason of Pittsburgh also made an earnest plea for the school with very rational remarks on the parents' responsibility in religious education. Before adjournment Mrs. Mary B. Davis of New York was called upon to speak, and charmed the audience with her winsome enthusiasm, and earnest good sense.

The conference sessions closed with the delightful good-fellowship of a banquet held in the Y. M. C. A. bui ding, at which over a hundred people sat down. Prof. Christie acted as toastmaster and his wit and "felicity" were a marked feature of the genialities of the occasion, The speaking was to the topic "The Relation of Our Churches to Social Reforms" which was vigorously dealt with by all of the speakers, not always with the lightness of conventional after-dinner speaking, perhaps, but always in good temper, and seriousness of conviction. It was notable that Rev. John Haynes Holmes' address at the Middle States Conference, as printed in full in the December UNITARIAN, afforded the text for nearly every speaker. These were the Rev. Minot O. Simons, of Cleveland; Rev. Thomas Clayton, of Allegheny; Rev Richard W. Boynton, of Buffalo; Rev. George B. L. Sprague, of Dunkirk, Rev. Thomas P. Byrnes, of Erie; Rev. E. Alfred Coil, of Marietta.

A recital of the "program features" of the conference cannot give any idea of the keen missionary enthusiasm which animated all the sessions and was much in evidence "between times" in the little knots of ministers and lay-people who gathered to talk things over in hotel parlors, and elsewhere. The "forward" movement" spirit is very vital in these parts, surely, and culminated in the resolutions passed at the business session. These were as follows:

Resolved, That the appreciation of the Conference be extended to Rev. C. W. Casson for his effective efforts in the Publicity Department of the American Unitarian Association.

Whereas, The Meadville District Conference has heard with satisfaction and enthusiasm the report of the missionary activity in the West Virginia field and of the exceptional opportunity in that field for further effort;

Resolved, That this Conference heartily congratulates the American Unitarian Association for its decision to send a special missionary into West Virginia and now earnestly urges the Board of Directors of the American Unitarian Association to increase its appropriations for this section with particular reference to the further prosecution of the work in Wheeling, Parkersburg, Huntington, Charleston, Morgantown, Fairmount and other places. And we also commend this exceptional opportunity to the active interest of all our churches.

Resolved, That the Conference heartily endorses the institution of the Summer School at Meadville, earnestly commending the school to the further support of the churches and suggesting that a committee be appointed by the Conference to consider the establishment of the school for the summer.

Resolved, That the new church undertaking on the North side of Pittsburg be heartily commended to the support of our people, in the hope that something may be done to provide a suitable church home for this congregation.

———o———

A Life

"Out of the Silence all unheard
He came into our noises. Then
He lived his day and spoke his word
And to the Silence passed again."

Contemporary Portraits

XX. Rev. Henry Hallam Saunderson

THE President of the Young People's Religious Union need not be just out of college in order to meet the needs of that virile young organization, but he must have about him the eagerness and buoyancy of adolescent youth,and a keenly sympathetic understanding of the young soul's point of view. For many years the Union has been fortunate in the leadership of a series of young men who were students at the Harvard Divinity School, and so with the freshness of youth upon them, and under their leadership the work of the Union has been kept energetic and alert. But it seemed wiser at the last election to choose for its executive officer a man who was not of the student class, but with some experience in the active work of the churches, though young in optimism and enthusiastic ardor; and a most happy choice was made in the subject of our Contemporary Portrait of this month, Rev. Henry Hallam Saunderson, minister of the Austin St. Church, Cambridge, Mass.

Mr. Saunderson was graduated from Harvard College in 1898,and was ordained to the Unitarian ministry the same year, his courses in preparation for his degree of A. B. having included work congenial to the preparation for the ministry. He began his ministry as pastor of the church in Waverly, while continuing studies at the Harvard Graduate School, and remained in this field for two years. In 1900 the Benevolent Fraternity of Churches in Boston resolved on the establishment of a new chapel in a section of Dorchester not reached by other churches there and Mr. Saunderson was selected as the right man to become pastor for this chapel and discover a congregation to fill it. In this work he was eminently successful: a wideawake Sunday School was organized: a good congregation gathered and all the usual functions of a well-equipped society developed. Two years later when Rev. A. P. Reccord was called from the Cambridgeport church to Newport, Mr. Saunderson was quickly called to be his successor and has ministered to this society for six years with notable success.

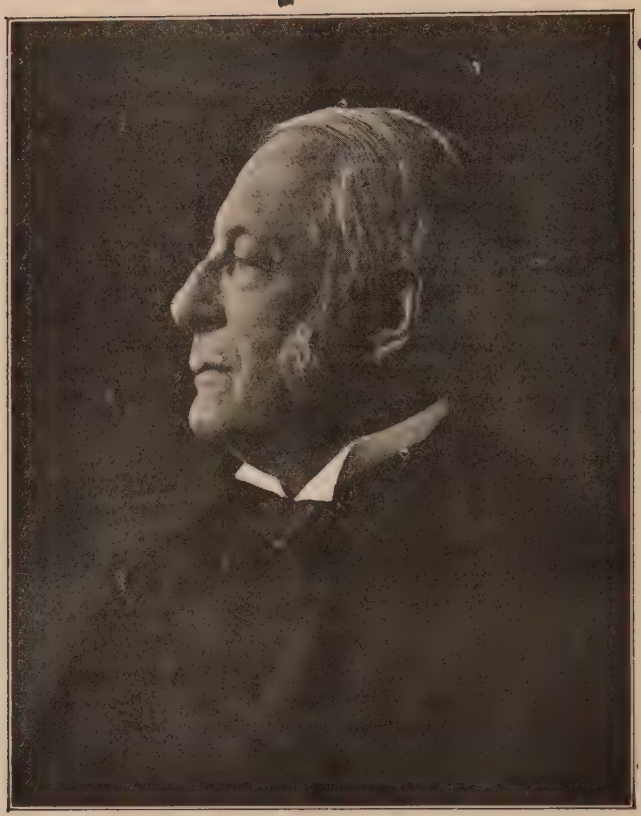
And the secret of Mr. Saunderson's success in all his ministry has been his indefatigable loyalty to his work—his steadfast consecration to a high ideal of service, and a downright genuineness of spirit which has dominated his utterances and all his activity. Mr. Saunder ton is a good speaker, with a substantial thoughtfulness, and good facility of illustration. He speaks readily without a manuscript, often with real magnetism, though his style is not superficially brilliant, or marked by any affectation of scintillating wit. But he has the real human touch, and knowledge of the ways of the human heart. As an organizer of church activities he has been exceptionally successful, both in Sunday School work and affairs of the Y. P. R. U. having proved most useful. We believe that the Union is fortunate in his leadership at the present juncture when so many things conspire to make the demand for what the Union gives so significant and the opportunity for the Union to meet these demands so challenging.

———o———

The Reformer.

Before the monstrous wrong he sets him down-
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die; what is the right,
And where is justice ,in a world like this?
But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared,the lonely soldier
Stands with strange thoughts beneath the
friendly stars.

—*Sill.*



President Charles W. Eliot at the New York Unitarian Club

THE Unitarian denomination is not poor in distinguished laymen, and to designate the one amongst them who is "our most distinguished layman" would be a very delicate and invidious discrimination to make. But when Prof. Kirchwey, at the second dinner of the New York Unitarian Club, held at the Hotel Manhattan, Tuesday evening, January 26th, said that the guest of that evening was coming to be recognized as "the foremost citizen of the land", there was no doubt about the approval of the whole company as to the adequacy of his appraisal.

The guest was the retiring President of Harvard University, Charles W. Eliot, LL. D., and an exceptionally large company gathered to greet him, over-filling the spacious dining hall of the Manhattan and crowding into adjoining rooms. A very tasteful program and menu had been prepared with an excellent likeness of Dr. Eliot on the cover (which we reproduce at the head of this article); and the decorations of the tables consisted of crimson carnations in honor of Harvard.

After dinner had been served, the President of the club, Mr. Cyril H. Burdett, with felicitous words of appreciation introduced Dr. Eliot as one whose part in American affairs had been not simply in things educational and intellectual, but in a genuine leadership, in the

cause of liberal religion. The topic assigned for the evening's discussion was certainly a congenial one alike to hearers and speaker. "Reasons for the striking success of Unitarians in business, the professions, and in public life." Dr. Eliot said in part:

This subject seems to assume the "striking success" of Unitarians, but it is not necessary to rely upon assumption only. Unitarians, whether assembled in colleges or in churches, are like the Protestants in France who, though not more than a twentieth at the outside of the population, hold a most extraordinary share of the important posts and offices of the country. The Unitarians in this country number perhaps eighty thousand among eighty millions, but in business and the professions,—all the occupations of intelligent men,—they hold an enormously disporportionate share of the desirable posts. Just see what happened at the headquarters of Unitarianism. We had the pleasure in Massachusetts of contributing to the election of the President of the United States—a Unitarian. In the same connection we chose the Governor of the Commonwealth of Massachusetts and the Lieutenant-Governor,—both Unitarians. We have the privilege in Boston of living under the administration of a mayor who is a Unitarian. One of the assistants of the office of the American Unitarian Association, on the morning after the election, remarked that he was well content with the government under which he should live for the next four years—all of them Unitarians. It is a very pleasing demonstration which we have here that it is no bar to a candidate for public office that he is a Unitarian.

And see what that means about the state of mind of the voters on religion. I remember with the utmost distinctness a period when west of the Hudson River a person that was a Unitarian was looked upon with abhorrence. And now when the Methodists and Presbyterian ministers in Ohio and Indiana and Illinois issued circulars by the thousand to all the members of their churches, and that was done pretty extensively during the last election, asking "Are you going to vote for President for a man who denies the divinity of Christ?" millions of our country men replied: "We are":—and they did. In this same election in the State of Ohio the Republicans had the imprudence to nominate a very ordinary machine politician for Governor. Mr. Taft had a pluralty of some 47,000 in Ohio. At the same time, the Republican candidate for Governor was rejected by the people and the Democratic candidate had a majority of 17,000. The Democratic candidate for Governor was a Unitarian.

I go as often as possible to the meetings of the Unitarian Club in Boston. The club has a peculiar quality. You may say that its members are all of them men of distinctively eminent success in their positions. They are men who are making money to-day in their business, not the men whose fathers made money in business a generation ago. It is true in most places where Unitarians are gathered together for religious purposes. Now, why is that? I suppose it is because Unitarians as a whole are people who think for themselves. They do not accept necessarily prevailing opinions. They inquire as to truth. Now, I think that is precisely the quality which distinguishes the men of business. I was told by a successful friend in business that the secret was to buy when other people are selling and to sell when other people are buying. The man who thinks for himself is the one that succeeds in most business pursuits. I have heard it said that it is desirable socially to be "in the swim". Now in a business it is just as well, perhaps better, not to be "in the swim" but to think for yourself. To do not what other people are doing at that particular time, is the reason for the striking success of Unitarians in business, the professions and public life.

I remark in the next place about the movement called Unitarianism that it has on its side all the great modern forces of the world. Did you ever think of the scientists, historians, essayists, that are Unitarians? Name over a few of those whom you know in that capacity. The historians, Palfry, Parkman, Sparks

Bancroft, and to come down to modern times, Fiske: or the poets,—Emerson, Lowell, Holmes; or the essayists, the same three. The literature of this country is characterized by Unitarianism and has been for three generations. Now that is an enormous support for any band of pioneers. And that is what the Unitarians are. They are a small band of pioneers and they are supported by the greatest forces of the modern world. Science, the development of the modern sciences has all come our way and that development is well nigh irresistible. But again we come to the most interesting social developments of the last twenty years. What new sort of work is going on in the world, not under the name of religion but under the name of social uplift, social service? That, friends, is the new religion;—the purpose cherished from youth to age to be of service to human beings,—to make the community in which we live better that we live in it——to serve the cause of human liberty. I say that is the new religion, I see it in all the youth that pass by me in my place at Harvard. The youth of to-day are not religious in the old sense; they are intensely religious in the new sense. Now that is one of the reasons why Unitarians have success in life,—because their cause has been, and still is, the cause of this new religion. Our forefathers in this faith taught invariably that the test of a human being was to be found only in his combining moral and intellectual qualities called character. And they taught that a man was to be estimated by his fellowmen on the ground of his good works, on the service that he was prepared to render to his fellows. Now, just that is the new religion.

When the name Unitarian was first used in this country it meant that these people were so rash as to deny the trinity:—that they believed in one God, not three. This was a name decidedly unwelcome to a great part of the denomination. They couldn't endure to be called Unitarians. Now the time is coming when we shall seek a more descriptive title. It does not go far enough: it does not give the thought and purposes of the people so designated. It does not describe the real quality of our religion. A thousand indications show that an immense diffusion of our faith has taken place in the universities and amongst thinking people everywhere already. I heard not long ago of a dinner table in another city around which sat a group of men. The host asked to what denomination each of his guests belonged and it turned out that there were four denominations represented. And the host requested that each state what he thought about religion and so that question was answered about the table; and then the host turned to the guest who was a Unitarian and said, "There you see we are all simple men of the modern sort". He meant that there was around that table a unity of opinion unity of view, unity of progress, and unity in this great religion which I have spoken of as the new religion. They all belonged to it. Isn't this a hopeful thing for us all to think of—this real diffusion throughout this country of the opinions which some of us have inherited and others of us have wrought out from our own experience? And is it not a very encouraging sign of the times that co-operative effort among Christians of many minds is so much more common and so much more effective than it used to be. We hear of a new federation of religious liberty to which we shall be glad to belong, but what a variety of sects may be found there: the Friends, I suppose the most exclusive of all religious denominations, the Unitarians, the Universalists, of course, and Evangelical German Lutherans, and even some Baptists, for some Baptists have extremely liberal opinions And by the way the Baptists have the advantage that when a Baptist minister gets into a church that delights in him, no matter what opinions he proclaims, there is no authority that can get at him, for there are no synods, council or bishops in that denomination. And also in this new federation there will be the Reformed Jews who are likely to be a potent element in our country, indistinguishable from many Unitarians. There will be a strong combination—

there will be a new co-operative effort for good social ends.

But above all the Unitarians win success in life in all callings and are likely to do so, you may be sure, because they are fundamentally believers in human liberty. They seek the truth, but they believe most heartily in that wisest of sayings, "The truth shall make you free" There is the fundamental reason why Unitarianism is sure to gather power and strength as the years go by. We have stood for liberty from the beginning,—from the days of Priestley in England. We stand for it to-day, and the growth of liberty is the most tremendous growth in the modern world. Do we fear that growth? We must not. Liberty does not result in equality. Liberty can not result in a dead level of society. Despotism may, but liberty never. Human freedom leads to inequality because it leaves free the infinite qualities and capabilities of men. Thus we may go on in public and private liberty, being sure that it can do human society no harm and sure that liberty, steadily developed, will lead to the infinite increase of human capacity and human happiness.

Dr. Henry S. Pritchett, head of the Carnegie Foundation, was introduced as the Second speaker and said he was one of the great body of Unitarians outside of the Church. He said that religion was not a creed, but a service, a life. It had been declared, he said, that as religious views had been liberalized the mission of the Unitarian Church was done, "But there is another duty to preform, "he said, "to remedy a condition we find in colleges and universities. We must develop a religious leadership that shall touch not only our intellects but also our motions and our hearts."

Mr. Pritchett said that any organization of eighty thousand persons that could have as Exhibit A President Eliot and Exhibit B.William H. Taft might be said to have set up a pretty fair standard of success. One of the reasons for President Eliot's great success in Harvard, he said, was his willingness to let in the light, to print a complete account of the way it spent its money and the way it obtained it. "For it has been held by some," he said, "that a college or university is a trust in which the public has no interest except in giving money."

Professor George W. Kirchwey, dean of the Columbia Law School, said that President Eliot was coming to be recognized as the country's foremost citizen. He said that, in addition to the other honors he had received, he intended to claim for President Eliot the position of a religious leader of the country.

—o—

Hearing the Inaudible

The great forces of the universe are silent forces. Light with its transforming power and the tremendous force of gravity are as noiseless as they are powerful. Men and women are often influential out of all proportion to their speech. If we would hear the inaudible there are conditions depending upon the audible.

We should hear attentively and intelligently and we should hear charitably, for no one ever heard "the still, small voice of God" whose ears were filled with the noise of gossip. There have always been men who could keep still enough to hear the inaudible. To hear with the higher sense is a condition of mind, one in which the mind is conscious of every duty discharged, a condition in which we listen for the sound of our own better self. The best message from one's own self is important. It is important that we give out and receive helpful thoughts and suggestions from absent friends. We are greatly interested in our friends who have gone to the spirit world, and thinking of those who have gone before, we listen for the inaudible voice and the soul is awakened to better things.—*Rev. Jos. P. MacCarthy.*

—o—

To the Lord General Fairfax.

O yet a nobler task awaits thy hand
(For what can war but endless war still breed?)
Till truth and right from violence be freed,
And public faith cleared from the shameful brand
Of public fraud. In vain doth Valor bleed
While Avarice and Rapine share the land.
—*Milton.*

Symposium

What is your experience and observation of the practical value of the movement for the organization of the young people of the Unitarian faith?

Rev. Henry Goodwin Smith, Minister of the Church of Our Father, Ottawa, Canada.

In all life there is the receptive and the active; the impression from without and the expression of what is within. Our young people meet the sermon and the Sunday School lesson in the receptive mood; they are, if attentive, passively receiving impressions and, occasionally, inspirations.

The Y. P. R. U. is to be construed in in the causative mood. It stands for activity and self-expression. It aims at educating, or drawing out, the undeveloped faculties of the young people in circumstances where these less mature efforts may be freely and naturally expressed.

I believe that some sort of a Young People's meeting is essential to the welfare of every church, and that it is just as essential to a church if only half a dozen can attend it, as it would be in a larger community with an attendance of hundreds.

Our Ottawa "Recessional Club" holds a social meeting after the Sunday evening church service. All young people present at church are personally invited to remain. The programs vary, but there are always some attractions that are edifying, and some that are edible. Oriental religions are discussed, vacation experiences, labor problems and coffee, sandwiches and cake. Occasionally some appropriate readings are given.

In this way a genial and hospitable Unitarianism has been introduced to young people who were reared in stricter conceptions of the proper way of spending Sunday evenings, and the greater the contrast, the greater seems to be the enjoyment of the free gospel of spiritual fellowship.

Isabelle F. Walter, Secretary of the Alva Gage Guild of Charlestown, South Carolina.

I believe that all churches in our fellowship should have a Y. P. R.U. because it brings the young people of the congregation together, gives them opportunity to know each other better and gives them something to work for, if the Union stands for anything in its community.

The success of our Union is due to the fact that our meetings are held in turn at the members' homes and each individual is made to feel responsible for the success of that evening's meeting, also because we have a definite work to do. We have opened a Free Public Library, which at first was just a small collection of books with an unpaid librarian, each member volunteering to take charge in turn; but which now comprises over two thousand volumes, has a paid librarian and one hundred and sixty-eight patrons. This has brought the church before the public more than anything else would do.

Unions should always take up some such definite work. Each member should be made to feel that he or she is needed. Our meetings are enjoyed because we combine business with pleasure.

Our church could do without our Union, but our city would miss us.

Rev. Frederic J. Gauld of Leominster, Mass.

There are usually a few eager young people in every church who can be guided and inspired if the minister himself has wisdom, faith and encouragement with which to lead them. It seems to me worth the most earnest effort. My own experience is with a "religious" union, a society of the young people for worship, as well as study and

service. The first thing to emphasize is the gain in the religious life of the members. We encourage all over about 12 years to enter the union. The services are bright and attractive. The members associate gladness with their thought of worship. Hence the worship of the church service has greater influence and hold upon many who have been trained in the religious life of the union.

Again, the union has developed personal conviction in the minds of its members. They are encouraged to formulate their thoughts, or to select the utterances of others which best express their own experience or longing of faith. These personal treasures are shared with their fellow-members and serve to quicken the life of the spirit in others, appealing to similar age and experience. This adaptability of likeage and experience is often a full compensation for lack of the wisdom of a ripe age. We see a similar phenomenon when a child learns to talk mor e rapidly in the company of children who are only slightly older than himself, than when thrown in with adults exclussively, even though they are the most cultured of mortals.

The young people gain in intensity of religious experience through expression of their faith in the open meeting, in the hearing of their companions. It is comparatively easy to dissipate and lose an ideal which is held strictly in the secrecy of the mind, never communicated, or to betray an unconfessed faith. But when one has declared the faith that is in him he has given a hostage for his fidelity to that inner belief of the soul. In his confession he has taken a public stand and thereby involved his honor. He respects the good opinion of his fellows. In this utterance, however poor the language, the youth discovers a force which strengthens his will in hours of temptations and weakness. The confession is a final committal, from which there is no easy receding.

The union reveals the natural leaders in the work of the church. It is an admirable training school for the larger responsibilities of religious manhood. It has been a great steadying force in keeping the young people in close relations with the church at an age when the natural restlessness of youth tends to drive them away, at the very period of life when they most need the influence of religious ideals and when they are most sensitive and responsive to spiritual impressions.

In the union the minister has a body of young people who, by their confession of religious and ethical ideals, are prepared and pledged to active co-operation with him in all good causes. I have found the union a source of willing and intelligent workers in church and Sunday-School, in philanthropic and missionary enterprises. The union has made our young people devoted Unitarians, eager to promote the wider interests of the denomination. They glady work to secure money for the expansion of our faith and are deeply interested in the achievements of the denomination.

Through contact with the young people of other Unitarian churches in district or national conventions the young people develop a sense of comradeship which reacts with inspiring power upon the local church. The union, through its national activities is training a new generation of Unitarians who will be delivered from merely parochial views of Unitarianism. The union is preparing a wide-awake Unitarian constituency, animated by a courageous and optimistic esprit de corps.

I am a cordial and enthusiastic believer in the work of the Young People's Religious Union. I wish it God speed in its good work.

———o———

Rev. Sydney B. Snow, Minister of the Unitarian Church of Palo Alto, California.

I believe that a young people's organization is of great importance in a church. My experience has been short, and confined to one place, but I have worked here both with and without such a society, and am thoroughly convinced of its usefulness. The chief function of our Unity Club has been that

of getting the young people of our Church acquainted, and acquainted through the agency of the Church, thus attaching them to it by special organization. Meetings purely for social purposes, however, were found in the long run to be unsuccessful; the Club has been best supported and attended when working in some definite and practical way to help the church. The natural development has been towards an arts and crafts society, though this has been hampered by lack of suitable meeting-place and by the constant shifting of student members. Meetings for religious purposes have never been desired nor held, the effort having always been to build up the regular church services.

Rev. Chas. T. Billings, Lowell, Mass.

I value the Young People's Religious Union primarily for the opportunity it gives me to meet the young people of my parish. Some form of young people's organization every society should have, though the work, method and life of it must depend on its own opportunities and its own membership and leadership.

I know our Young People's Fraternity has been a great help to my church and a wholesome factor in the development in the religious life of its members. Certainly they are now inclined to attend the services of the church, and the hours we have spent together have been help in developing the thought and mind of all of us. From the Fraternity have come my best workers in the church and Sunday School, and it has brought me many an opportunity for meeting its members on the highest spiritual grounds.

If its work is the outgrowth of natural conditions and opportunities, and lured from artifical forms imposed from without, I am sure any Union must be a help to the church of which it is a part, and an inspirer of a wholesome life and spirit among its members.

Cora W. Davis, Secretary of the Guild of Christian Endeavor, Littleton, Mass.

I am glad of this opportunity to express my indebtedness to our Young People's Religious Union.

Twenty-two years ago the young people of our church expressed their need of an evening service by attending the evening meeting of a near by church. Our union was organized to fill that need and its object was to promote an earnest Christian Life among its members, to increase their mutual acquaintance and to make them more useful in the service of God. To-day we are still active in the work set before us at that time. We have met with a large measure of success, this I think is due to several reasons, but chiefly because all the activities of our Guild are carried on entirely by the young people. Each member is made to feel that he or she is a part of the Guild, either by serving on one of the committees or by preparing a paper for some meeting during the year; from this there is developed a fine sense of responsibility.

While we are not indifferent to the many calls to service which come to us, to which we endeavor to respond, yet the strength of our Guild lies in the quiet reverent and stimulating meetings, which are held every Sunday evening throughout the year. There have been times when our services have not always been free from discouragements, yet it is the testimony of our young people that these services have a most stimulating power.

Nearly all who attend our meetings are regular attendants at the morning service and at Sunday School. Yet we feel that the Guild has its special work and does not detract from the larger church life, but in reality prepares its members in many ways to take up the church work with greater intelligence and a more fervent spirit.

Mr. Frederick M. Eliot, Cambridge, Mass.

In my opinion the National Young Peoples' Religious Union finds its greatest usefulness in serving as the working agent for the individual unions in the field of larger service than can be undertaken by any single society. Of our three cardinal principles—Truth, Worship, and Service—we seek the first as individuals; our various unions aim to answer our need for the second; but it is

only through the National Union that we can engage in the large, effective service for which we are banded together. Outsiders commonly ask a union "What are you doing?" and it is because of the vigorous work of the National Union that we can point to great results achieved in the past, and still greater ones lying before us in the future. And in these results each union can take just pride, for it is the separate unions which furnish the National Union with materials and helpers for its work. What no single union could possibly hope to accomplish we can accomplish when we *get together*.

And this "getting together" is what makes the National Union really worth while. When a Union feels that it is not an isolated, independent society, but rather only a part of a much larger whole and that if it succeeds it contributes to a larger success, while failure means discouragement and perhaps failure for others, then there comes a tremendous impulse to keep up the fight. I think there can be no greater incentive to young people to keep "alive and doing" than the conviction that the national organization stands back of them and is, to a greater or less extent, dependent upon their efforts.

Rev. Roger S. Forbes, Minister of the Meeting House Hill Church, Dorchester, Mass.

It is safe to say that most ministers believe that every church should have a Young People's Society. The club or "guild" or "union" may or may not hold religious services; it may or may not have purely social gatherings; it may or may not engage in philanthropic activities; or it may do all of these things; but it is almost sure to intensify in its members the desire to work for the best interests of the parish and to make them realize more vividly that they belong to the parish. Moreover, it gives them an organization by means of which to work *all together*.

For a similar reason it is highly desirable that all of our various local clubs, "guilds" and "unions" should be united in a national organization. Such a combination of societies leads our young people to realize that they all belong to a *denomination*; that there are Unitarians in New York, Washington, Illinois and California as well as in Massachusetts. It teaches them that they are included in a considerable fellowship as well as in their respective churches. It shows them opportunities to help and to forward a great cause.

Large numbers are not the only or the sole test of the worth or the success of a movement, but numbers are always an inspiration. The people who assemble at Saratoga or Washington or Atlantic City every second year, at the meetings of the National Conference come back to their parishes with many new and valuable suggestions in their minds and—better still with renewed courage and enthusiasm. The members of our Religious Unions who attend the national convention held every May experience a similar benefit.

When a young man passes his entrance examinations to college and receives his certificate of admission from the academic authorities he has the formal knowledge that Harvard or Yale or Princeton whatever the college may be—recognizes him as one of its students. His connection, however, with the university is as yet quite vague and indefinite in his mind. When, on the other hand, he assembles with the other members of his class in the college theater at the beginning of his Freshman year and joins with them in giving the college cheer, that vagueness is dispelled, and there is kindled within him an enthusiastic loyalty to the Crimson or the Blue which will live as long as he lives.

The moment that our young Unitarians meet with each other in large numbers and repeat together the watchwords and the principles of the Liberal Faith, their devotion to great and generous ideals is quite naturally centred and quickened. It is a splendid thing for the members of a Religious Union, and a splendid thing for their church, to entertain other societies with which they may be neighbors. It means work. It means raising money and making plans, but the

effort, once made, is sure to bring its own reward in many ways.

There can be little doubt that the Young People's Religious Union is proving, every year more clearly, its usefulness and its indispensableness.

Lizzie Cheney Ward of Denver Colorado.

The Fort Collins (Colo.) society, called Unity Guild, started in October 1907. It was represented at the Rocky Mountain Conference, held in that burg in May 1908, and its members addressed the visiting friends on subjects of their own choosing.

The object, from the beginning, was, as stated in its constitution, "the development of personality", intellectual, moral, and social, and this primarily by means of expression. Hence, the meetings were, for the most part, addressed by the members themselves. They were always followed by discussions which grew to be a decided feature of attraction as a greater cohesion and closer coordination were achieved.

The *intellectual* aspect was the one made the starting point, and was emphasized from the first. Of course its purpose was "religious". But religious, as they all realized, meant the appreciation of many phases of life, and a spirit was developed which made any subject that appealed to any one, not inappropriate for treatment. These, with the exception of a few cases of less experience in which suggestions for subjects were requested, were selected by the parties themselves, and soared the firmament, from "Thoreau" to "Child Labor", from "Socialism" to "The Religious Side of Music", from "The Titanotherium, A Lesson From The Great Fossils", to dissertations on "Patriotism" and "Sympathy", from "Man and the Universe", "Commercialism", and "Environment", to poetical collections on "Winter", and "Spring", and from "Tolstoi" and "Elbert Hubbard", to "How I became a Liberal", and "The Canteen, from the Point of View of a U. S. A. Private." These, and a host of other things, any subject in fact on which the person had spent any thought, or had any experience, were presented, and were discussed with much appreciation by the rest. The minister was always called upon to take a hand in summing up the discussion at the close.

By adopting the plan of laying the stress on the intellectual side, and by initiating the idea of such a society individually, among the ones of most potential capacity, it was observed that, the intellectual note once sounded, the social side, which by many is considered the place to begin, took care of itself and followed as a matter of course. Discussion of fundamentals, the discovery of more or less similarity of view point, had an accelerating effect upon social intercourse, which thereafter evolved along lines both stimulating and lasting.

Aside from those brought up in the faith,—who, by the way, were not in all cases the most devoted—many young people from the ranks of other denominations with which they had become dissatisfied, found so free a platform perhaps rather startling at first, but convincing later on; while many others found themselves ready for such an opportunity as soon as they knew it existed

To note the development of a lot of youngsters into a set of thorough-going liberals, who know *why* they are liberal, and why they prefer such a church organization to any other, whose attitude toward life is broad, dynamic and aggressive, is considerable satisfaction to those who may have been privileged to have had a part in bringing it about; and it would seem that there could be no other instrumentality to count for more in the production of constructive independence of thought and standpoint be brought to bear upon the religious and social needs of the times, than the Young Peoples' Religious Union of the Unitarian denomination.

Rev. Robert S. Loring of Iowa City, Iowa.

The work of a young people's religious union, as I see it, is social rather than intellectual. It stands for fellowship rather than for learning in religion. By this I do not mean that it should be only,

or even primarily, a social club, existing for the sake of a general good time. Unless there are regular and frequent meetings where papers are read on live social, ethical, religious questions, to be followed by a discussion, a union does not live up toits name, "religious". But this intellectual work should itself be more social than learned. It should be carried on for the purpose of establishing relationships between different religious ideas and ideals rather than for the purpose of giving such thorough knowledge as a bible or study class ought to give. Thorough intellectual work cannot be done by a union because (1) the younger members should be encouraged to prepare their share of the papers, although they cannot speak with authority on any subject, and (2) the program for the year, being made up of miscellaneous subjects, adapted to treatment by persons of differing tastes, does not permit continued study of any.

What the union does, at least with us, is this: (1) It helps a member to realize that he has ideas of his own on religious subjects, and that such a condition of mind is on the whole rather interesting and worth cultivating. It awakens religion, not to a morbid self-consciousness, as is the case with revivals, but to a friendly self-consciousness of itself. The union does not settle religious questions for a member. It only helps to create a friendly feeling between the religious ideas which he now finds that he has, and encourages him to try to keep these ideas harmonious by the adoption of some simple religious philosophy of life.

(2) It brings together and creates a friendship between persons who have similar religious or social beliefs, or similar methods of approaching social and religious questions. Thus it does away with religious loneliness. Especially in a university town does it help a student, seeking for a more liberal religion to feel that he does not stand alone with the whole force of organized conservatism standing over against him, but that he has fellowship in his radical religious position. Thus the student is greatly encouraged to continue to seek truth for himself.

(3). It creates friendliness between the member's private beliefs and the teachings of the great historical liberal religious leaders. A high school boy for example, was once coaxed to write a paper on Theodore Parker. As an original contribution to the world's knowledge of Parker the paper would of course not rank high. But as a contribution to that boy's knowledge of liberal religion as a historical movement the paper did good work. For shortly afterwards, in school, Parker was mentioned in the course of a history lesson as a great anti-slavery leader. And the boy told me with much pride that he was able to say to his comrades that Parker was also a liberal in religion. This creation of fellowship between one's private religious ideas and the ideas of important historical leaders greatly strengthens personal religion. Liberal religion is seen to be greater than one's private opinions or than the opinions of some local church, or of some single denomination. The student who, when he leaves school has to go to a town where no liberal church exists, is encouraged to stand firmly by his faith, for instead of being spiritually alone he is surrounded by a cloud of witnesses. He knows where to go in order to continue to find intellectual fellowship with the great men of his faith.

The chief work then of a union is to build up religion through fellowship, by introducing a member to his own religious ideas, to those of his fellow members, to those of the liberal religious leaders of all ages. And in such fellowship there lies much strength both for the individual member and for our liberal denomination.

Miss Edith L. Jones, of Bulfinch Place Church, Boston,Mass.

To my mind the Y. P. R.U. is of vital importance in the training of the young people of our Unitarian faith, when it is organized to promote the *spiritual growth* and conducted in the spirit of Truth, Worship, and Service.

It gives an opportunity to the young people to express themselves upon subjects which make for character and to appreciate the power and beauty of Christian service; it also brings into their lives the influence of Worship.

The work accomplished and service rendered by them is far-reaching. What would our churches be to-day without the young people! They give life, hope, and buoyancy to the church. They are training for the steady, earnest, manly work of the future.

Rev. Frank H. Billington, First Parish Church, Carlisle, Mass.

Unity Guild was organized in 1902. The church edifice was then in a very dilapidated condition, and there was a debt on the property of $1000. Only an endowment made it possible to keep the church open.

The young people began working with a will. By them the auditorium was remodeled and repaired. It is now one of the best among country churches. The Guild has also contributed generously to the current expenses of the church. The last $250 of the church debt is soon to be paid from the Guild treasury. In the spring the young people will paint the exterior of the church.

Not only in things temporal and material has the Guild been an inspiration to the church,but in the things of the spirit also. We now hold a service every Sunday evening conducted entirely by our young people. From it all the young folk of the town including Roman Catholics and Baptists have gained a larger vision.

Our church has been saved by our Guild; by it the future is assured. May God speed the Young People's movement everywhere!

Miss Christina McLennan, Secretary of the Samuel R. Calthrop League, Syracuse, N. Y.

The Samuel R. Calthrop League is a most necessary and valuable organization in connection with our church. It promises sociability, and furthermore, instills into its members a greater and deeper love for the church, and for the work which the church carries on.

From a religious standpoint the League is most valuable, because it affords an opportunity for open discussion and interchange of ideas. It is also the means of bringing before us prominent speakers, the Rev. Richard W. Boynton of Buffalo favoring us with an address this week.

From a philanthropic standpoint, our League plays a small but useful part. It awakens in the young people an interest in philanthropic work, and makes them eager to aid, if only in a small way, the various charities in the city. As a result, we aided the Syracuse Boy's Club, a most worthy organization founded by our beloved Dr. Calthrop, and the "Day Nursery," a department of the New York Trades School. It is our hope to do much more in this line, and make our usefulness felt.

Judging from the good our own League has done and hopes to do in the future, it seems to me that the importance and usefulness of the Young Peoples Religious Union at large might be very great, and that this Union is a vital and necessary factor in stimulating our young men and women toward becoming better and more active Unitarians.

Opportunity—A Frank Statement on Finance

Self-reliance has been a characteristic of the Young People's Religious Union. In the foregoing pages are related some of the things accomplished by the young people. The young people have not only maintained their own organization, meeting their financial obligations faithfully, but they have, from the beginning, contributed to the missionary work of the denomination. They have assisted the churches at Amherst, Mass; Dallas, Texas; Pueblo, Colorado; Palo Alto, Cal., and other denominational enterprises, to the extent, in the total, of thousands of dollars.

In addition to this, they have borne the expense of sending out speakers on long field trips. The officers and Directors are desirous of extending the Field Work in as many directions as possible. By Field Work is meant the establishing of new Unions, sending out speakers to the different Unions, encouraging them in the work they are doing, and in every possible way spreading the influence and meaning of Unitarianism among the Young people, *upon whom the future of the Unitarian Church depends.*

To accomplish this, substantial backing is imperative. The National Union can make good use of generous sums of money in order to enlarge the work to the extent that it is needed. A lady came into the office several weeks ago, and though she declined to give her name said "I thoroughly believe in the work you are doing, and I want to help it." And she laid fifty dollars on the desk! May her admirable example inspire many others to do likewise!

Unitarian Conference of the Middle States and Canada

Report of the Secretary. Read at the Annual Meeting in Troy, Nov. 12th.

MAY I congratulate the Conference on the fact that the year's report of the Secretary will be very brief. This does not mean that good things have not been happening in our midst, or that our work has come to a standstill. But good things happening within our borders no longer are extraordinary, and the healthful sort of progress which goes on is no longer so episodic or sporadic as to merit exceptional comment. It is a happy people whose annals are short: it is a prosperous year in Conference work perhaps when itemized reckoning of achievements are unnecessary. The story of increasing congregations and strengthening finances even in this year of monetary stringency throughout the country comes to me from every section so that to single out instances would seem invidious. The one or two exceptions to this state of things have in their place a certain significance, but are hardly of a nature to make special comment on them profitable.

I am glad to announce in the first place that there are no vacant pulpits in the Conference of the Middle States and Canada: every church has its minister and every missionary point its efficient supply. During the year we have lost but one man from our company of ministers—we were sorry to lose him—the Rev. Melvin Brandow who was called away from the lusty young church in Lancaster, Pa., to assume the pastorate of the Mayflower church in Plymouth, Mass. On the other hand we have gained seven vigorous new recruits to our working force. I deem it an exceptional run of good fortune that we could secure for the critical work of the Lancaster church a minister of such exceptional gifts and rare experience as Rev. Eugene R. Shippen formerly of Dorchester, Mass. and for the important church in Ottawa, the Rev. Henry Goodwin Smith, who brought to us from the Congregational body rare endowment and equipment peculiarly serviceable in that capital of the great Dominion. We did not lose Dr. Gannett, let us rejoice, when he resigned from the pastorate of the church in Rochester, but we welcome as his successor there Rev. Edwin A. Rumball, also coming to us from the Congregational fellowship. Rev. C. A. Henderson has assumed the pastorate of the church in Wilmington, Rev. George Gilmour has taken up the work of the Parkside church in Buffalo: Rev. George Jones, recently of the Meadville School and Rev. C. E. Snyder who is now studying at that school have as-

sumed important missionary enterprises in the Meadville Conference of which we shall speak later. All of this latter group of men, are young, virile, and with the morning view of service in their eyes: our force will be vitally strengthened I am sure by their coming amongst us.

Last year was pronounced in my annual report significantly a year of church building enterprise. Several of the buildings begun then were completed and have received dedication this year: At Montreal, Dunkirk, Flatbush, and Schenectady noble and most serviceable buildings have been entered since my last report was read. The most tasteful and convenient little church in Elizabeth, N. J. has been entirely built within the year, and a beautiful stone church is well on toward completion in Lancaster, Pa. The stress of financial stringency has caused postponement of the building at Allegheny, and also the new structure for the Unity Church in Brooklyn: and the parish house enterprise in Rutherford, N. J. has also been arrested from this cause. At the present time every established society in our Conference has a church-building except the small group of distinctly missionary societies not more than two years on our lists.

Let us review in conclusion the conditions of those missionary enterprises. The young society in Flushing, N. Y. is certainly in good hands, Dr. Ecob preaching for them nearly every Sunday; and while growth is not rapid the outlook is promising: At New Castle, Pa. it was evident that the time had come for a resident minister, and Rev. George Jones was commissioned by the A. U. A. to take charge of that work together with the field at McKeesport, having his residence at the former city. The conditions in New Castle are encouraging: this is an important center and a man on the ground will undoubtedly bring to the work much new strength. At McKeesport the conditions are not so encouraging: the situation there is much more complex: and its distance from New Castle precludes the possibility of much parish work being done, just at the time when such work is needed. A new adjustment may be imperative in the near future. Meanwhile at Homestead, Pa., not far away, also in the environs of Pittsburgh, an interesting series of Unitarian services have been held giving promise of a new movement which may perhaps be united with that of McKeesport, with far greater convenience and effectiveness than is possible in the union of New Castle and McKeesport. At Franklin, Pa., things have so well developed that a resident minister is now stationed there—the Rev. C. E. Snyder, who is at the same time pursuing studies at Meadville. This is proving a most fortunate arrangement, and we believe that Franklin may soon be assured a strong and self-reliant church of our faith.

The work begun by Rev. Thomas Clayton, of Pittsburgh, in Wheeling, West Virginia, last winter has culminated in the establishment of a well organized and energetic young society, which will soon require the care of a resident minister. Few of our missionary enterprises have developed with so much sagacity or give greater promise for the future. This is one of the most significant centers recently entered with our Unitarian work: and ought to prove a valuable field for us. Meanwhile, Mr. Clayton is spending considerable of his time and energy in visiting a a number of cities and towns in West Virginia in connection with the Billings Lectureship of the A. U. A. and interesting things may result. The young society organized in Summit, N. J. last year, has not known a bad day since it was started: self-reliant, optimistic, and determined, and fortunate in the circumstance of its minister, it will without question hold a place of strength and distinction among the growing group of New Jersey suburban churches which buttress the great city of New York. A series of services held in Richmond Hill last winter did not prove profitable. An interesting series of meetings just begun in White Plains by the ministers of Greater New York give more evidence of promise but it is too early to predict the final issue.

George H. Badger.

Notes From the Field

Church of Messiah
New York

This church gave a reception to Dr. Collyer and Rev. John Haynes Holmes on Friday evening, January 15.

This reception was largely attended, about two hundred being present, and all pronounced it one of the best given at the church for many years. The social and homelike feeling which prevailed was particularly noticeable and was largely due to the interest and appreciation which all the congregation have for Mr. Holmes

The Good Citizenship class conducted by Mr. Holmes each Sunday after church is largely attended.

On January 24 the speaker was Hon. George A. Hibbard, Mayor of Boston, on Municipal Government, and owing to the large audience the Chapel was too small and the class was held in the church.

Mr. Holmes series of sermons on Evolution and some Religious Problems is extremely interesting. This series will continue for some weeks.

On Sunday, January 24 Dr. Collyer gave us a sermon, but owing to his great age, these can only come at long intervals.

The Alliance has a good attendance. On February 16 the Branches of New York, Brooklyn, New Jersey and Yonkers are invited to the Alliance Guest day.

February 24 the Alliance will give a tea that strangers in the church may become better acquainted.

The Junior Alliance composed of the young ladies of the church is now in its second year, and doing good active work for the Childrens Hospitals and the Friendly Aid.

Every member of the Church of the Messiah from the young Sunday School scholar to the older members, feel renewed energy to try and help in the large amount of work Mr. Holmes is doing.

Schenectady, N. Y.
Rev Albert W. Clark
Minister

The First Unitarian Church held its first parish dinner in All Souls' Chapel last evening, celebrating the anniversary of its dedication a year ago. The dinner, served by the Women's Alliance, was of a complimentary nature and was most successfully planned. Dinner was served at seven o'clock. The tables were most attractively arranged, the decorations being laurel and Christmas ferns. The tables were lighted with candles prepared for the occasion. A bountiful meal was provided and greatly enjoyed by all present. The attendance taxed the capacity of the dining hall.

President A. L. Rohrer presided at the speakers' table and introduced Rev. Samuel B. Stewart and Rev. Albert W. Clark, who made short after dinner addresses. Following the dinner, the annual business meeting of the church was held. The secretary's report, presented by E. G. Conde, showed that the past year has been one of marked progress. The treasurer, W. H. Clark, made the most satisfactory report the church has ever received. Mrs. W. H. Clark, president of the Women's Alliance, reported an unusually successful year's work.

Rev. Albert W. Clark described the organization of the Sunday School eight months ago and reported especially favorable progress. Messrs. E. G. Conde, S. B. Stewart, R. D. Austin and C. P. Turner were elected to the Board of Trustees.

After the business meeting the social fellowship of the evening continued until a late hour.

At a meeting of the Board of Trustees, to be held soon, preliminary steps will be taken looking to the formation of a Men's Club, to be affiliated with the various Unitarian Clubs of the country.

First Unitarian Soc'y
Chicopee, Mass.
Rev. K. E. Evans
Minister

On the evening of Jan. 25th an appreciative audience including some from other churches, listened to Rev. Van Ness as "Billings lecturer, on "Unitarianism in a time of Religious Unrest". Mr. Van Ness spoke with all his usual charm both then and the next morning at the High School where he lectured on "Old Spain and New". Two weeks earlier nearly one hundred sat down to the annual parish supper served by the men, and after the roll call followed the reports from the Sunday School, Alliance, etc. The Men's Club held its fall meeting in November, Rev. Arthur Coar

of Holyoke, giving after supper a thoughtful address on "The Aims of Education". At its next February meeting it will welcome Rev. Alfred Free of Florence. The Alliance program this season has included papers on "Esther" by Mrs. H. A. Morse and on "A Dresden Christmas" by Mrs. Geo. Blaisdell, also a dramatic rendering of "Job"; that of the Young People's Literary Club, papers on Carducci, Ibsen, Meredith and Wagner, with Hauptmann, Maeterline and Hugo still to come. Jan. 31, the monthly evening service of the Local Protestant churches, for "civic betterment" will be held with the Unitarian church, the speaker being Rev. Mr. Lyman (Baptist) of Chicopee Falls.

Pilgrim Church, Attleboro, Mass.
Rev. J. H. Applebee Minister

Since the dedication of the new church edifice, the work of the church has greatly increased. The auditorium, seating over four hundred has been well filled at the preaching services.

Each week finds new pupils in the Sunday School. The boys of the school have recently joined the "Knights of King Arthur" and meet for drill every Monday evening.

The week day meetings have been well attended. Mr. Applebee has read on these occasions "The Servant in the House", "Christmas Carols" and "Winter Feast."

On Sunday, Jan. 10, Rev. Raymond Fowler, Congregational minister from North Attleboro, exchanged with Mr. Applebee. It was a pleasure to the church to have this exchange and the practical sermon and cordial manner of this minister of another faith inspired all who heard him.

Since entering the new church, Dec. 13, 11 have joined us. A Young People's Society is soon to be formed.

On January 19 the church held its annual meeting. The financial standing was marvelous, considering the strenuous year.

All departments of church work are flourishing and are looking for a most successful year. The members of the church instructed the clerk to place on record their appreciation of the unlimited work done by Mr. and Mrs. Applebee.

Pilgrim Church, Attleboro ,was dedicated on December 9th. The building was crowded to the street and several hundred were turned away. The program was as follows: Voluntary, "Adoration" "Holy City", Gaul, Lester E. Moore; doxology; Invocation; anthem, "Gloria", "Twelfth Mass", Mozart; reading of Scriptures, Rev. George W. Kent of Providence; delivery of the keys, George St. John Sheffield, for the building committee, Dr. Charles S. Holden, for the standing committee; hymn; dedication by minister and people; dedicatory prayer, the minister; anthem, "Unfold Ye Portals," "Redemption", Gounod; address, Rev. Samuel A. Eliot of Boston; address, Rabbi Charles Fleischer of Boston; address, Rev. Thomas R. Slicer of New York; benediction; postlude "March de Fete," Buck.

First Parish Dorchester, Mass.
Rev. Roger S. Forbes Minister

The societies of this church are in the midst of a very busy season, and there is a large attendance at the Sunday morning services.

The Alliance invited delegates from the branches in the vicinity to participate in a Milton Day, at the December meeting and over two hundred were present. The affair proved one of the most enjoyable ever held by the Alliance. Biographical papers were written by Mrs. Samuel Crowell and Miss Jennie Smith, and Miss Hall gave extracts from Channing and Fiske on the religious aspects of Milton's life. Mrs. Brayton and Miss Margaret Sayward gave readings from the poems and Miss Elsie Spalding read the Paraphases of the Psalms. A large exhibiit of Miltoniana was shown by Mrs. Mary Fifield King, including portraits, places connected with Milton and fac-similes from the Cambridge, England exhibit. A tea was served.

The Memorial Gates of the new iron fence which now encloses the church grounds are completed and in place.

Rev. John P. Forbes of Brooklyn, occupied his son's pulpit the first Sunday in December.

So. Unitarian Church Worcester, Mass.
Rev. S. C. Beane, Jr Minister

An inspiring service was held at the South Memorial church, last Wednesday evening when Mr. Beane was installed as minister of this church. The Scriptures were read by Rev. William J Taylor of All Souls' Universalist Church, Rev. Thomas R. Slicer, always a favorite in Worcester, as elsewhere, gave a sermon of spiritual power on helpfulness upon "The Boundaries and Frontiers of Life". This was followed by the anthem "New every morning is thy love" by the choir. The installation prayer was offered by Rev. Charles Brown

Elder of the Church of the Unity. Rev. Dr. Samuel C. Beane of Lawrence, father of the minister, gave a simple and impressive address to his son full of feeling and tenderness in which he urged the new minister to apply the fundamental truths of the spirit to the business of life. The right hand of fellowship was given by Rev. Austin S. Garver of the First Parish. The address to the people was by Rev. George W. Kent of Providence, a former pastor of the church. The closing prayer was offered by Rev. Abbot Peterson of Lancaster. The newly installed minister gave the benediction, a double quartette made up of the regular choir assisted by outside friends added much to the beauty and devotional spirit of the service.

Church of the Unity Springfield, Mass. Rev. A. P. Reccord Minister

The annual meeting of the society was held December 29. Supper was provided by the Ladies' Benevolent Society, after which officers were elected for the ensuing year and reports from the various committees and organizations were rendered. These reports indicated that the church is fully alive to the opportunity afforded by its location in a rapidly growing community. The treasurer reported all bills paid and a substantial balance in the treasury. Seventeen new members were received into the church during the year. The Sunday School, under its new superintendent Mr. Ernest N. Bagg, is making encouraging gains in both numbers and efficiency. The Woman's Alliance and Men's Club each with over 100 members reported good work done and progress made. Everything indicated a determination on the part of the members of the society to make the new year one of the best in the history of the church.

Windsor, Vt. Rev. H. L. Buzzell Minister

This parish is doing its best for the cause of Liberal Christianity. Its congregations have grown and several new families have come into the church. Last November a series of Unitarian Revival meetings were held in which neighboring Universalist and Unitarian ministers took part. The Sunday School is steadily growing. The Cross and Crown system of pins for securing regular attendance has been adopted and an automatic collection system has been introduced to make the Sunday School self-supporting. The school has an efficient Superintendent and a good loyal corps of teachers. The year was fittingly closed by a men's banquet in the church. After addresses by Hon. C. Gale Shield of Keene N. H., Rev. S. L. Elberfield of Charlestown, and the pastor, Rev. H. L. Buzzell, it was voted to organize a Unitarian Club. A full set of officers was chosen and it starts out with a membership of nearly 50.

The new year was very fittingly opened by the annual parish meeting and supper on January 12. Though it was an unusually stormy night nearly a hundred members of the parish turned out for an enjoyable evening together. It was still further an enjoyable occasion because it was the golden wedding of Mr. and Mrs. Henry S. Paul who were the guests of the parish. They were recipients of gifts from the parish and friends and Mr. Paul was for the 16th time elected clerk of the parish. At the same time our chorister was remembered as it was her tenth anniversary and her sister who was present celebrated her birthday. Altogether it was a most pleasant occasion.

Unitarianism in Windsor is more alert and aggressive than it has been for a long time. All departments of the church are working together harmoniously and are well officered so there is no reason for pessimsm regarding the outlook for our faith in this portion of Vermont.

First Cong. Parish Arlington, Mass. Rev. Frederic Gill Minister

During February and March Mr. Gill is to give two courses of lectures in our Divinity School at Berkeley, California, one of them dealing with the Philosophy of Religion, the other with Christian Doctrines. During Mr. Gill's absence the Rev. Wm. R. Lord will have charge of the pulpit. At Christmas Mrs. Gill was presented with $150 in gold by the parishioners. She will accompany Mr. Gill to California.

Church of the Disciples, Boston, Mass. Rev. Chas. G. Ames Minister

The birthday of Mrs. Clara Bancroft Beatley, widely known in connection with the work of the Church of the Disciples, was recently remembered by her associates and friends in the church and Alliance. Her fifteen years of service in the Sunday School, and her constant helpfulness in the work of the Alliance, where she has furnished occasional papers and contributed to discussions, has gained for her appreciative admiration. The birthday sur-

prise was planned by Mrs. Charles G. Ames, who presented her with a sum of gold—a dollar for each year of her life—which Mrs. Beatley intends to exchange for a ring.

All Souls' Church
Greenfield, Mass.
Rev. S. R. Maxwell
Minister

The installation of Rev. Samuel Raymond Maxwell as pastor of All Souls' Church occurred Friday evening, January 1. The evening was perfect, and there was a large attendance from the town and the valley. The invocation was by Rev. D. M. Wilson of Northfield; reading of responsive psalms, Rev. Alfred Free of Florence; Scripture lesson, Rev. Margaret B. Barnard of Rowe; anthem, "A Hymn of Praise," Tschaikowsky; sermon, Rev. Paul Revere Frothingham, Boston; hymn "Lord, who dost the voices bless," Rev. T. C. Williams; prayer, Rev. H. S. Mitchell, Keene, N. H.; anthem, "Send out thy light," Gounod; charge to the minister, Rev. W. I. Nichols of Brooklyn, N. Y.; right hand of fellowship, Rev. A. P. Reccord of Springfield; charge to the people, Rev. R. E. Birks of Deerfield; welcome to the town, Rev. C. W. Merriam of the Second Congregational Church of Greenfield; hymn, "One holy church of God appears," Rev. Samuel Longfellow; prayer and benediction, Rev. S. R. Maxwell. A supper was served to guests from out of town at half past five by the Ladies' Aid Society. All Souls' Church feels that it is entering on a renewed period of growth and usefulness under the eadership of Mr. Maxwell.

First Parish
Somerville, Mass.
Rev. W. H. Pierson
Minister

The pastor announced last Sunday a gift of $5,000 from Miss Martha R. Hunt toward the payment of the church debt. Miss Hunt is specially interested in the church as an offshoot of the old Harvard Church, Charlestown, in which her father, Reuben Hunt, was also greatly interested. Mr. Pierson referred to the beautiful mural monument given by Miss Hunt to the Harvard Church in memory of Dr. Walker, the friend of her father, which on the dissolution of the church in 1905 was presented to Harvard University, and now stands at the entrance to Appleton Chapel. Mr. Pierson also spoke of the indebtedness of the people of Somerville to Miss Hunt for the fine set of chimes in the church tower, and for her contributions to the various charities of the city.

Florence, Mass.

Rev. Alfred Free, Ph. D. Secretary of the Connecticut Valley Conference has resigned a pastorate at Florence, Mass., which has extended over 12 years. The resignation is made to take effect March 31st.

Proctor Academy,
Andover, N. H.
Rev. Henry G. Ives

Mrs. C. B. Hackley has given Proctor Academy $10,000 outright for scholarships and has promised to give $15,000 more for the same purpose, (these to be known as the Hackley Scholarships), on condition that $40,000 is secured from other sources within the next year.

A largely attended meeting was held in Boston on Thursday, Jan. 14, at 3 P. M. to create interest in and impart information about Proctor Academy. President Charles W. Eliot spoke among others on the importance of such a school as Proctor Academy.

$1750 has already been promised towards this $40,000 and there is strong probability that a New Hampshire fund will give $1,000 more. Now is the time to ensure the future of the school.

First Cong. Society,
Castine, Me.,
Rev. R. C. Douthit,
Minister

The friends of this congregation have recently placed a neat tablet on the front of the meeting house with the following inscription thereon: "The Meeting house of the First Parish of Castine (Massachusetts) Maine. Erected 1790. Remodeled 1831. The oldest church edifice in Eastern Maine. Here were held town meetings and elections, 1796-1831. Special court sessions, 1796-1838. Meetings to provide for public safety and national defence, 1809, 1812-13, 1839, 1861-65. And enlistments, 1839, 1861-65. The First Congregational Society (Unitarian), organized 1798, reorganized 1867."

The Sunday School, with Mr. C. H. Hooper as superintendent, is especially flourishing, fully fifteen per cent. of the population of the Castine peninsula being in attendance on recent Sundays, including almost half a hundred in the primary department.

Church of Messiah
St. Louis, Mo.
Rev. John W. Day
Minister

The annual meeting for the election of Trustees and to hear reports for the year was held January 6th. The Trustees were re-elected. The conditions at the conclusion of the first year in the new church were in every respect better than

at any previous time during the last ten years. The treasurer's report, showing an increase of 34 per cent. in collections and of 44 per cent. in rentals, a comfortable balance, and a considerable reduction in the debt remaining on the church, leaving a comparatively small obligation for future liquidation, furnished agreeable evidence of an enlarged constituency and growth in strength as a result of the move to a more favorable location. Contributions to the missionary work of the denomination under the auspices of the American Unitarian Association and the Western Unitarian Conference during the last ten years has steadily grown, having increased 110 per cent. over the average of the five preceding years.

The work of the Eliot Alliance was summarized in the report of the Treasurer and the Secretary. The receipts and expenditures were about $480 and the membership has increased from 83 to 90. Over five hundred garments were made for the children of the Mission School, and linen, clothing and other gifts were provided for the visiting nurse of the Provident Association. The fourteen committees of the Alliance attended to all departments of church activity, Cheerful Letter and Post Office Mission work, domestic, social and Sunday School interests, the maintenance of the Eliot fountain, a free ice water fountain in a crowded down town district, and keep in touch with all the leading philanthropic activities of the city. Sewing meetings are held weekly, and once a month a lecture on the Modern Study of the New Testament was given by Mr. Day.

The Men's Club has met three times this season with an attendance of 25. Addresses have been given by leading speakers on the Uses of Bacteria, The George Junior Republic, and the Probation Office of the Juvenile Court.

The formation of an association of young people in the church, called the Comedy Club was noted. The membership numbers 50 and the club meets fortnightly, and provides entertainment for various occasions in connection with the Sunday School. The report from the Sunday School showed an increase of 88 per cent. in the attendance, and the formation of a branch school at the Mission House under the charge of Mr. Frank Eliot.

The most important and considerable work done under the auspices of this church is that of the "Mission Free School of the Church of the Messiah". The treasurer reported payments to the Managers of $6275 for the expenses of the year, and an endowment fund of $128,650. The estimated valuation of the house and grounds,369 North Taylor Ave. is $50,000. The report of the Secretary, Mrs. Henry W. Eliot, is as follows:

For several years past in the Annual Report of the Mission Free School, attention has been called to an increase in the number of inmates. A maximum has now been reached which can not be exceeded with the present accommodations, and should not be were it possible. The most advanced philanthropic judgment is in favor of the "home" whose number of inmates shall not exceed forty or fifty, rather than the large institution, and of making this " home" a place of temporary domicile as is the Mission Free School.

This year 505 children, nearly the same number as last year, have entered the Mission Home and 504 have been removed. The higher daily average, 49. indicates that some have remained for a longer period of time than usual. Forty-five inmates are considered the normal limit, but the number varies from day to day, and this makes it possible to receive emergency cases to the number of sixty. Even with so elastic a limit we have been obliged this summer and fall to refuse immediate admission to some who have applied. The Mission Free School ranks high in public estimation, and seldom lacks its full complement of inmates.

From the Juvenile Court were this year received 116 children; from the Provident Association 20, and from the Humane Society 2, a total of 138. Eleven children were brought by the police. Habitual drunkenness was responsible for the separation of parents in the cases of 57 children who, in consequence, became inmates of the Mission Home until the question of their custody and support was settled, and the mother could provide for them. As usual the large majority were received from parents temporarily unable to care for them because of sickness or lack of employment. Whenever possible, assistance in securing work has been given by the Matron. For five women, situations were found in stores, and they were thus enabled to make a home for their children. Eight women, sent by the police, were placed where they could work and keep their babies with them.

Of the 504 children removed, 57 were sent to

other institutions. Six children were placed on trial for a home, and for 18, positions were secured, enabling them to earn a support.

The Mission Free School has neither the pecuniary means nor the agencies for placing children in homes outside of the city, and exercising a proper surveillance over them. The "placing out" therefore is largely left to institutions better equipped for the purpose and with fewer social problems.

Children received from their parents, for temporary care, always a large majority, were returned to them when the period of stress was over. No greater goodcan be accomplished than thus to keep alive the dying hearth flame in hundreds of homes, that the children may return to their own firesides as soon as they can again be warmed and fed there. This is perhaps the most unique feature of the work of the Mission Free School.

Children of school age have as usual this year received careful instruction in the common branches of education, and in addition 318 lessons were given in Domestic Economy and Manual Training. Lessons in gardening proved attractive in the spring and summer. The daily school average was 30.

On account of the large amount of outside work required of the Matron in investigating and properly disposing of cases of children in the Mission Home, and also because of the good accomplished through her attendance at sessions of the Juvenile Court, it was decided in the fall to raise a special fund of three hundred dollars and employ a housekeeper. This amount has been nearly all subscribed.

In the early days of its existence, when the Juvenile Court was struggling for recognition, the Mission Free School, to the limit of its capacity, threw open its doors wide to neglected children, and became an essential factor in the proper disposal of court cases. The additional cost of maintenance was small, and we have through our connection with the Court greatly enlarged our sphere of influence and usefulness.

In closing we will again repeat the statement made in the beginning, that it is not desirable to greatly enlarge the capacity of the Mission Free School lest it lose its distinctive character as a "home" and become an institution in which the personality and special needs of the individual child can not be so carefully considered. The alternative should rather be, if necessary, a duplication of the work. There is no more useful institution than the temporary home for children, established with the object of either returning them as soon as practicable and wise, to their parents, the natural custodians, or, in cases of neglect or desertion finding homes in private families, either directly or through agencies organized for that purpose. The watchword of the day is: "A home for every child and a child for every home."

Mrs. Henry W. Eliot, Secretary.

For the Board of Managers of the Mission Free School.

Boise, Ida Rev. J. C. Mitchell of Boise, Ida., has been elected chaplain of the House of Representatives of the Idaho Legislature, and has entered upon his duties.

New Books

An Introduction to the Study of Comparative Religion. by Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York. The Macmillan Co. $1.50 net.

Fifty years ago this series of lectures would have been an absurdity. They were delivered by the distinguished English scholar at Hartford Theological school on a foundation (known as the "Hartford-Lawson Lectures") for the preparation of students designed for foreign missionary service. These young men are to carry benighted heathen the unsearchable riches of the Christian religion, and behold, here they are seriously set to the study of the religions of those benighted heathen, not to show the demoniacal falsity, but to show by comparative method how the great universal principles of the world's highest attainment of religion has been evolved out of primal beginnings common to all these religions and how all have contributions to make to the final summation of the best. Mr. Jevon's style is somewhat diffuse, and at times the tone of the Christian apologist will assert itself, but on the whole his method is wholesomely (if a bit superficially) scientific and his spirit fair. He takes up in turn, Immortality, Magic, Fetishism, Prayer, Sacrifice, Morality, and Christiantiy. A most convenient and admirable analytical table of contents prefaces the volume, a useful if somewhat restricted bibliography supplements it, and the book is well indexed.

The Bible for Home and School. Shailer Mathews, General Editor. **The Epistle to the Hebrews,** by Edgar J. Goodspeed. 132 pages. Price 50 cents net.

Acts: The Second Volume of Luke's Work on The Beginnings of Christianity, with interpretative comment by George Holley Gilbert, Ph. D., D. D. 267 pages. 75 cents. New York. Macmillan Co.

This will undoubtedly prove a very welcome series of little hand books for a large company of thoughtful readers who may not yet have had the opportunity of technical study. The first two volumes coming to our hand certainly give good promise for the rest of them. In both a moderately advanced position is taken, as to critical point of view, and the spirit is admirably progressive and fair. Prof. Goodspeed's Introduction is perhaps a little over-technical in spots for the class of readers aimed at, but his discussion of the issues of canonicity authorship, date, and literary value, is nearly all that could be asked for in thoroughness and lucidity in so small a space, and the notes accompanying the text wisely proportioned and most helpful. Prof. Gilbert's volume on The Acts is a shade more conservative and cautious perhaps in its tone of criticism, yet fair and on the whole most satisfying. His estimate of the book in his introduction is certainly well presented and his notes on the text remarkably well discriminated to meet the needs of the people to whom these books will prove most serviceable.

The Spiritual Significance of Modern Socialism, by John Spargo, author of "The Bitter Cry of the Children." New York. B. W. Huebsch. 94 pages. 50 cents net.

If all modern Socialists were as John Spargo, the progress of the Socialistic propaganda would doubtless be more rapid amongst the people who could most help to realize its ideals. For one thing Mr. Spargo has the gift of persuasive argument—the seductive charm of moderation and winsome appreciativeness of the point of view of the other man's side, which in the long run count for more than anything else in winning friends out of the camp of the enemy. But more deeply, Mr. Spargo recognizes the significance of the fact that the fundamental motive in Socialism is religious and not economic. Consciously or unconsciously every ardent and fully committed Socialist is a religionist beyond all things else: a fact which is naturally obscured by the almost inevitable circumstance that his religion is "anti-church" and very often "anti-Christian". In this little essay Mr. Spargo very forcefully presents the spiritual aspect of the Socialistic ideal. It will prove very illuminating to many people who are ignorant of the real spirit of modern socialism and who may here be brought to respect, even where they cannot agree with, the enthusiasm of those vehement apostles of social revolution. We suspect that it may also prove very sane and enlightening to many co-called socialists who as yet know their gospel only in its crude, materialistic and destructive aspects.

The January Hibbert. Were the *Hibbert Journal* a monthly instead of a quarterly, its contents, as evidenced by the January issue, could not be more timely. The range of its articles is manifest in the fact that it has a contribution by the Right Honorable Gerald W. Balfour on "Some Recent Investigations by the Society for Psychical Research" and one entitled "The Message of Modern Mathematics to Theology," by Professor Cassius J. Keyser, of the Department of Mathematics of Columbia University. The former deals more particularly with the subject of automatic writing and especially with the phenomena now known as "cross-correspondence" exhibited by the script of a particular group of automatic writers. In the latter Professor Keyser, by a simple mathematical formular expressing infinitude, shows how man's intellectual concepts can transcend his imagination, and that as in an infinite series a part has all the attributes of and is really equivalent to the whole, so we can be and are part of the infinite life which we often think of so vaguely.

Again, the range of subject extends from "A Great Reform in the Treatment of Criminals" being an account of "Probation and Children's Courts in Italy," by Miss Lucy C. Bartlett to "Religious and Social Aspects of the Cult of Ancestors and Heroes," by Lewis R. Farnell, D. Litt.

Perhaps one of the most interesting articles is that by Dr. Henry Rutgers Marshall of New York City, on "Psychotherapeutics and Religion," in which he analyzes the mental or psychic forces back of Christian Science and the more recent Emmanuel Movement at Dr. Worcester's church in Boston.

Principal John W. Graham of the University

of Manchester, recites some "New Facts on our Survival of Death."

Miss Vida Scudder has an article on "Social Conscience of the Future," The Rev. J. W. Burton of the Australian Methodist Missionary Society, stationed at Fiji, on "Christian Missions as Affected by Liberal Theology;" the Right Rev. J. Edward Mercer, 'D. D. Bishop of Tasmania, on "Is the Old Testament a Suitable Basis for Moral Instruction?" Professor William James, of Harvard, on "The Doctrine of the Earth-Soul and of Beings Intermediate between Man and God"; and the Rev. R. Roberts on "Jesus or Christ? An Appeal for Consistency."

60 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C

IT-STICKS
JELLITAC
POWDER-PASTE

The 10 Cent Box---Will Make One Quart
The $1.00 Box---Will Make Five Gallons
The $2.00 Box---Will Make Twelve Galls.
"Mix it as you need it."
Sold by all Photo Library Paste Dealers

Arthur S. Boyt
Manufacturer
Gerkin Building NEW YORK
Address "Package Department"

FREE READING!

Unitarian Tracts and other liberal religious literature sent free on application to Miss ELLEN A. CALL, 35 Summer St., Lawrence, Mass.

Sea Moods: By GEORGE HENRY BADGER

¶ A dainty group of verses growing out of sojournings at the Isles of Shoals and along the Maine coast. Every "Shoalser" and all lovers of the sea will find "tones" of congenial memory here. A pleasing remembrance for sea-loving friends and summer companions at the shore.

¶ In paper, with dark green covers, fifteen cents.

The Pruett Publishing Company, New York and Sidney, N. Y.
104 East Twentieth Street, New York

The Meadville Theological School

(Founded 1844.)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the President,

F. C. SOUTHWORTH.

POWDER POINT SCHOOL

FOR BOYS

Elementary and advanced classes. Individual teaching. Scholarships. A New Preparatory Course in Forestry.

F. B. KNAPP, S. B.,

P. O. Box 539, Duxbury, Mass.

PROCTOR ACADEMY

ANDOVER, N. H.

A Unitarian School where young people of both sexes are fitted for college for $250 a year, including tuition and board. College Certificate. Coming Girls' Dormitory.

T. P. FARR, Principal.

BOOK OF THE FOURTH INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS

FREEDOM AND FELLOWSHIP IN RELIGION

A full record of the proceedings, addresses and papers of the recent International Congress of Religious Liberals in Boston, September 22-27, 1907.

EDITED BY

CHAS. W. WENDTE

LARGE OCTAVO, 650 PAGES, WITH 55 PORTRAITS

Price One Dollar; postage 23 cents additional

Address:

CHAS. W. WENDTE, Sec'y International Council

25 Beacon Street, Boston, Mass.

LET US

Quote you prices on printing.

PRUETT'S PRINTING HOUSE,

SIDNEY, N. Y

HOTEL CUMBERLAND

S. W. Cor. Broadway at 54th Street, New York.

Near 50th Street Subway Station and 53rd Street Elevated and accessible to all Surface Lines.

Ideal Location. Near Theatres, Shops and Central Park

New and Fire Proof

Strictly First Class in Every Respect. All Outside Rooms. No Carpets. All Hardwood Floors and Oriental Rugs. European Plan.

Transient Rate $2.50, With Bath, and Up.

Restaurant Unexcelled. Prices Reasonable.

Send for Booklet.

Harry P. Stimson
Formerly with Hotel Imperial

R. J. Bingham
Formerly with Hotel Woodward

Abraham Lincoln

1809--February 12--1909

THE prairies to the mountains call,
The mountains to the sea;
From shore to shore a nation keeps
Her martyr's memory.

Though lowly born, the seal of God
Was in that rugged face:
Still from the humble Nazareths come
The saviors of the race.

With patient heart and vision clear
He wrought through trying days,—
'Malice toward none, with love for all,'
Unswerved by blame or praise.

And when the morn of Peace broke through
The battle's cloud and din,
He hailed with joy the promised land
He might not enter in.

He seemed as set by God apart,
The winepress trod alone;
Now stands he forth an uncrowned king,
A people's heart his throne.

Land of our loyal love and hope,
O Land he died to save,
Bow down, renew to-day thy vows
Beside his martyr grave!

—*Frederick L. Hosmer.*